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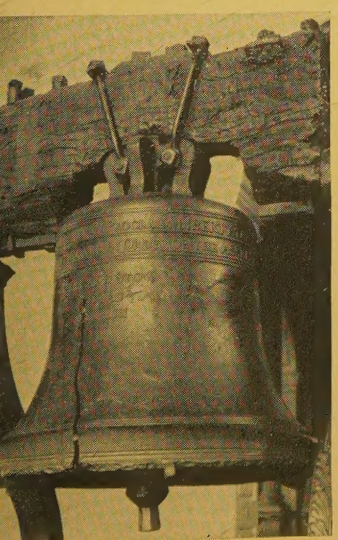
ADULT LEADER

A Journal of Christian Education and Church Work; with Study and Teaching Material for the Uniform (International) Lessons

JULY 1936

"And when we greet the smiling sunlight
On the fourth of each July
We should ne'er forget the bellman
Who, betwixt the earth and sky,
Rang out loudly, 'Independence!'
Which, please God, shall never die."



"Lest we forget, lest we forget"

Vol. XII **No. 7**

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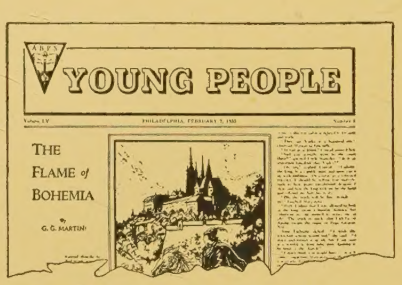

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Patriotism in Christian Education

For at least a generation past the American Sunday chool has featured patriotism almost as much as has ne public school. "My Country, 'Tis of Thee" and The Star-Spangled Banner" have become to our unday school children real hymns. Large account as been taken of Independence Day and Memorial ay—on a neighboring Sunday. This has been deemed minently proper, even by the most conservative, for ve of country is obviously a legitimate element of eligion. The man who is not a loyal citizen is unkely to be a loyal Christian. Respect for one's overnment makes for law observance, and therefore n orderly society. When it is suggested that "the owers" that happen to be are plainly not of God, ne rejoinder will be, "It's the church's duty to see at they are."

A Declining Patriotism

The World War, that disturbed almost everything, ndoubtedly "did something" to patriotism here in e United States. While in most of the other countries an intenser nationalism resulted from the war upset, with us love of country has since then weakened, been dampened—commercialized, some would say. "To serve the state is a duty, and praiseworthy—but I want to be paid well for it" is the attitude of far too many of our countrymen. It has become a matter not of giving your life for your country, but of selling it to your country. Young people, even little children, are picking up this attitude. I can't imagine a boy or girl of today, for example, thrilling, as we used to, at the eloquence of Fourth of July orations or the unfurling of the Stars and Stripes.

How Account for It?

Perhaps we overdid patriotism—driven to do so?—in 1914-1918; especially in church and church school worship; and this is the reaction. There was certainly much that was forced and hectic about our patriotic rituals in those distressing days. Another factor is the antimilitaristic mood of our time, as found particularly among the young people of our churches. Patriotism in the past has been too closely associated with war, the beating of drums and marching of armies. *Pro patria mori,* "to die for one's country," was the shibboleth of patriotism—but it always meant to get shot down in battle. There should have been the alternative, *pro patria vivere,* "to live (but nobly, usefully) for one's country." "Patriot" has commonly been equivalent to great military leader. Some foolish Christians have even gone so far as to find the single thing lacking to Jesus' supreme greatness—that he wasn't a great general!

What May the Church School Do?

To cultivate a sound, healthy, truly Christian patriotism in the membership of our churches and church schools, particularly through special Fourth of July and Decoration Day programs, becomes thus a far more difficult task than it used to be. Yet this must be one of Christian education's objectives. High ideals of government should be presented, in sermon and teaching. Jesus' teaching as to the attitude his followers are to maintain to the state, to the obligations of citizenship, must be carefully worked out and presented. There is adequate Gospel data. It is beside the point to say that specific statements of his about these matters are lacking. General guiding principles, and his spirit, are not lacking. Above all, we must endeavor to tone down the fiery militarism to which many young people are inclined; to "transfer," "sublimate," it into a militancy against wrong, against sin, against the devil. We say "many young people." Not all, by any means. For everyone in touch with the youth of today knows that a revolt of youth against war and the things that encourage warring is underway and must be reckoned with. Christian

education should direct this revolt, temper it with reasonableness, the common sense of Jesus, and the sacrificial spirit of his gospel. In hating war and driving war to the discard the coming generation must be none the less devoted to the commonweal—an old-fashioned but noble and meaningful word for one's country. Baptists are historically and inherently pacifists, but at the same time sticklers, in love, for justice, liberty, and of course the human welfare.

Foreign-Language Baptists

The writer has recently attended at East Orange, N. J., an annual meeting of the Committee on the Coordination of Baptist Bodies Using Foreign Languages of the Northern Baptist Convention. These meetings are—appropriately—held each year at the International Seminary; or rather the committee are guests of the seminary for their meeting. It may not be generally known that these foreign-language American Baptists have their own organizations, although belonging to the Northern Convention. There are various and obvious reasons why the committee referred to is an important one. Some of the groups are small and weak, and must receive the encouragement, support, and oversight of our denominational organization and organizations. It gives them prestige to be closely associated with the larger and stronger English-language Baptist churches. Their young people are constantly drifting into English-language churches, and should be held to the denomination; and on this account, at least, these group churches should be kept regular, in doctrine and practice.

Who They Are

The Germans and Swedes are the largest and oldest of these groups. The General Conference of German Baptists of North America comprises 272 churches, with a membership of more than 36,000; the Swedish Baptist General Conference of America includes 308 churches and 36,215 members. They both have their own theological schools, publishing-houses, and field secretaries. The smaller groups represented in the work of this committee are: The Czechoslovak Baptist Convention (31 churches, 2,319 members), The Danish Baptist General Conference of America (32 churches, 4,744 members), The Finnish Baptist Mission Union of America (16 churches, 850 members), The French-Speaking Conference of New England (9 churches, 470 members), The Hungarian Baptist Union (35 churches, 2,100 members), The Italian Baptist Association of the United States (47 churches, 3,275 members), The Mexican Baptist Convention of California (34 churches, 1,532 members), and The Spanish-American Baptist Convention (21 churches, 1,000 members), The Norwegian Baptist Conference of America (31 churches, 2,209 members), T American-Polish Baptist Conference (13 church 1,349 members), The Portuguese Baptist Congr (2 churches, 10 missions, 553 members), The R manian Baptist Association of America (14 church 904 members), The Russian-Ukrainian Baptist Un (34 churches, 1,500 members).[1] It should be s that these numbers of membership do not represent all the strength of the groups, for each of them ha considerable body of "adherents," people "int ested," or who are reluctant to break entirely lo from an ancestral church.

Problems

The weaker groups are hampered in their work a retarded in their growth by a lack of church bui ings and especially by the lack of a trained minist People with a European cultural background, acc tomed to stately, beautiful churches, feel ill at e religiously in a renovated store or ugly back-str house floor. The International Seminary, under supervision of our Home Mission Society, is doing admirable work training ministers in half a do foreign languages. The complaint is, however, be made of late that even when trained these yo ministers are unable to find pastorates than can s port them in an all-time ministry. At this meet that we recently attended the matter that recei most attention was, What can be done, on both si to make these New American (the term has been c carded) Baptists feel at home with the Engli language Baptists? I have myself come close several of these groups and can testify to the Christian character and true Baptist spirit of th membership. In a few years all the group organi tions that we have listed will have ceased to ex will have outlived their usefulness, for as their lead understand and acknowledge, their people will gr away from and out of their foreign tongues into English. But I am convinced that if we others our duty, if there is enough "coordination," they bring into the Baptist church a large and splen reinforcement. Already a considerable number of most valued members of our English-language B tist churches are men and women who were "b and brought up" in churches where another langu than English was used. Such names as Wa Rauschenbusch, Cornelius Woelfkin, H. T. S Antonio Mangano, Edwin T. Dahlberg, Rich Hoiland, H. C. Gleiss, John Nuveen, E. A. E. Pa quist (names selected at random, living and de should tell something of the immense value to An ican Baptists of the infusion of foreign-langu blood into their older constituency.

[1] The figures given are from 1935 reports.

)ivided Protestantism?

In newspapers, and in discussions of church union—specially from those who are overzealous advocates f it—one constantly meets misleading statements as) the deplorable splitting up of the Christian church ı the form of lists of the various subdenominations, kinds" of Presbyterians, Methodists, Lutherans and aptists. There will then be the invidious comparison ith close-phalanxed Roman Catholicism. The de- secting" in question may be unfortunate, or not—e will leave that aside—but it is grossly exaggerated, ot nearly so bad as these lists would seem to indicate; rom the fact that the great majority of the sub-enominations always thus listed are insignificant nes, some of them scarcely counting. Take the Bap-st and Methodist denominations, for example, the hurch bodies that are supposed to be the worst split p of them all.

Many Varieties?

We are told that there are eighteen kinds of Bap-sts (not including the Brethren, or "Dunkers"), ut this enumeration takes in the Six Principle Bap-sts, with only 293 members in six churches; the ree Will Baptists (Bullockites), with 36 members ı two churches; the Predestinarian Baptists, with 04 members in 27 churches (less than a dozen piece!); and the Independent Baptist Church of merica, with 222 members in 13 churches (an aver-ge membership of 17!). The Methodist list (in *he World Almanac,* from which all these figures are aken), includes one branch with seven tiny churches —another with three.

Only One Baptist Church

Unfair criticism of our own denominational division, moreover, should be replied to with the information that we are not really divided, but actually coalesced into one body, the World's Baptist Alliance, the next congress of which is to convene at Atlanta, Ga., in 1939; the president of which is now Dr. George W. Truett, of Dallas, Tex. (secretary, Dr. J. H. Rush-brooke, of London, England), and whose membership is upward of twelve millions. To be sure, this organi-zation does not imply all that organization sometimes does, but it is as much oneness as many Baptists care for or think advisable for efficient, effective Christian service.

How About the Roman Catholics?

In another respect the ordinary table of religious statistics is unfair to Protestants: it usually puts the figures of their church-membership alongside those of the Roman Catholic Church without indicating that in that communion the newest-born baby is reckoned as a member, which, of course, is not the case in the Protestant bodies. Any of our Protestant churches has some children on its roll—boys and girls, say, of nine or ten—but the membership is, as a rule, adult, with a scattering of adolescents. Attention has been called to this difference of enumeration time and time again, but the newspapers, secular magazines, and general reader remain oblivious of it—and it does make a difference with the cold figures. The old rule was to divide the Roman Catholic figures by five to equalize them; perhaps now it would be better to say by three.

I AM DISEASE : A Message to Parents

By Percy Roy Hayward

am Disease

I am a strange product of the ceaseless warfare or the right to live.

In countless ways I give expression to the truggle of tiny forms for their own life—at the ost of life to men and women.

My victory means death for people.

Their health means death for the myriad organic eings that wage under my banner their warfare n the world.

Thus, in countless ways and in strange far places, lay my plans to destroy the health of your child.

I know no boundaries of social caste or of finance.

I move from the slums to the boulevards without distinction.

I play no favorites.

All tissues are alike to me.

Driven out of a community by the rich, I enter through the back door of the poor.

I yield at last only to concerted mass attack.

So long as all men are not free from my assault, none, not even your children, can be free.

I am Disease

Outpouring at Pentecost

By JOHN SNAPE, D. D., Los Angeles, California

Four prepositions set forth the work of the Holy Spirit in the lives of men—*to, in, upon* and *with.* The Spirit comes *to* men, convicting them of sin; he comes *in* men, regenerating them; he comes *upon* men for power; he comes *with* men in fellowship. Notice that three-fourths of the work of the Spirit is done for the saved man and only one-fourth for the unbeliever. He comes to the sinner, but he comes in, with and upon the saved son of God.

In four manifestations is the Holy Spirit realized. In *fire*—" he shall baptize you with the Holy Ghost and with fire "; in the *wind*—he came at Pentecost as " a sound from heaven as of a rushing mighty wind "; in the *water*—he was poured out in those days; in the *oil*—symbolic of the Spirit's anointing agency.

The wind is illustrative of the permeating power of the Spirit—the rushing mighty wind filled all the house where they were sitting; the water illustrates the cleansing power of the Spirit, and shows how his enduing gifts are at the disposal of all believers; the oil illustrates his anointing power. As priests, kings and prophets were anointed with oil for distinctive service, so men today are anointed with the Holy Ghost and with power to go about doing good. The fire illustrates the purging power of the Spirit, and sets forth, perhaps, his greatest work in the hearts of believers.

The wind, sweeping through a human life, may uproot some of its moorings, and like a tornado leave disaster in its wake; the water, cleansing and purifying, may leave the soul crevassed and gullied by the storm, needing a constant inflow and overflow to keep it clean; the oil, anointing and mollifying, seems to be the special enduement of special men; but the fire, drying up the worthless sap in human souls, consuming the dross, and burning up the stubble, leaves no sediment as a reminder of its work, and makes all souls purer and nobler after its blistering touch. The body of the average Christian cremated would not make a cupful of ashes, but such a Christian reduced by the fire of the Holy Spirit would be worth more to God than two hundred pounds of unpurged flesh.

As there are four prepositions setting forth the work of the Holy Spirit to, in, upon and with a man, and four manifestations of his work, revealed in fire and wind and water and oil, so there are four subjective evidences of his operations at Pentecost.

1. *There was a new democracy.* Pentecost was the *dies natalis* of the Holy Spirit. Not that the Holy Spirit did not exist before Pentecost, but that Pentecost was his birthday, in time. We know that he did exist in the elder dispensation. He anointed proph priests and kings before Pentecost. David pray " Take not thy Holy Spirit from me." The minis of the Holy Spirit intertwined and beautified the m istry of Jesus. Jesus was conceived of the H Spirit, anointed with the Holy Spirit, sustained time of temptation by the Holy Spirit, and in grave preserved by the Holy Spirit that he should see corruption.

A church is a cosmic democracy, separate from other democracies as every family is independent every other, willing and competent to give a reas of its hope to any man who asks it—provided doesn't demand it. The church came into being Pentecost. As the Holy Spirit brooded over cosr chaos at the beginning and hatched it into creat order, so he brooded over the chaotic human eleme in the upper room and warmed them into being a beauty. The fleshly embryo becomes a spirit democracy.

2. *There were new leaders.* Once all the empha in Christianity was placed upon a noun. The fo Gospels are the Gospels of a fact. That fact w salvation. The Gospels are engaged entirely in setti forth that fact—that Jesus was born, grew, laugh played, toiled, suffered, died and rose again that might save that which was lost.

Later the emphasis shifted from a noun to a ve The next book to the Gospels is a verb book. It i book of action. We call it the Book of Acts. T noun is still taken for granted, but the verb gets t emphasis. They gathered together, they prayed, th waited, they elected, they received, they journey they performed miracles, they established church they settled difficulties, they suffered, they di Always they were doing something. They were t incarnation of the verb. Their leaders were n chosen by themselves.

3. *They were possessed of new courage.* One m two months before, had denied with an oath all kno edge of his Lord; now he is courageous enough preach a sermon in which he boldly said, " God ha made that same Jesus, whom ye have crucified, bo Lord and Christ." This same man, and one oth healed a crippled beggar at the Beautiful Gate, a when arrested and arraigned for doing the good de to the impotent man was brave enough to say: " it known unto you all, and to all the people, that the name of Jesus Christ of Nazareth, whom crucified, whom God raised from the dead, even him doth this man stand here before you whol

e cowering apostle, put to confusion by a damsel a courtyard, is more than a match for all the gnitaries in the court-room. There is no explana-n of the change that has come over the spirits of se leaders except the explanation of Peter: "This hat which was spoken of by the prophet."

4. *New power.* The upper room became a maga-e of power. Cloven tongues of fire sat upon each them, and their own tongues began to speak in language of their childhood. All were amazed at exhibition of power, but some thought the people l been drinking. They had—they were intoxicated with the Spirit. Under the spell of the Spirit's power Peter, an untrained fisherman, preached the Pente-costal sermon, and three thousand men were added unto them. Who taught that untaught fisherman the arts of the dialectician? How could he know when to withhold the challenge of murder and when to hurl it at the conscience-pricked people? How was it that he withheld his own experience? And why did he not state his theme until the closing sentence of his ser-mon? It was great preaching, skilfully arranged and powerfully presented. It can be explained only as a part of the phenomenon of power at Pentecost.

The Mixed Class—The "Coeds"

By MABELLE VENN BUTLER[1]

In a large Bible school, and in some smaller ones, re is sometimes expressed a desire for a class of oeds." Caution and wide-range thinking are neces-y when considering the organization of such a class. ung people of college age need a teacher who by ining and experience can meet them in their own ds of thinking, see their problems, and lead them vard intelligently. Their teacher, of course, must a Christian with a knowledge of the Bible and an areness of Jesus Christ as Saviour, Lord, and end. Their teacher also should be a student grow-in grace and in knowledge. Such a teacher is d to find, but young people and adults need and nand such a leader. Herein lies the answer to the -raised question as to the reason young people do attend Sunday school in greater numbers. How we expect them to be eager to sit as students in class of a teacher who knows less than they do? nen the group is small and only one competent cher is available, it is better to make the class co-cational than to lose either the boys or the girls.

Then, there may be in the congregation a group of ng adults, ages twenty-five to thirty-five. Included t are young men and women who are working, or o are at home or in school, and young married ples. Sometimes young mothers wish their hus-ds could hear the lessons with them, thus making help mutual and giving them subjects for con-sation and study. When there is a desire for ily worship, the sitting together in such a class vides a source of method and material.

A class of married couples has problems ahead. All problems encountered in younger classes will come this group, and with double the intensity. Some younger couples may be unwilling to join because of the "old folks." Other problems may arise that will tend to limit the freedom of discussion. But on the other hand there are advantages which compensate for these drawbacks.

In a mixed class the constitution and by-laws apply to men and women alike. There should be committees with cochairmen, special committees of men only or women only, men and women jointly on committees, occasionally a substitute or guest teacher of the opposite sex; in other words, a happy, natural mingling of all members. The age limit in a class of young adults should be open at both ends. There may be some young married couples not yet twenty-five years of age who feel older than the members of young people's classes. These couples belong in this "coed" group and should be welcomed there. On the other hand, when members of this young-adult group get into the forties, they should pleasantly acknowl-edge the fact and move their membership to the next older group. Better still, they should become teachers in the Sunday school. When the "old" members grow graciously into their right relationships, young people will not hesitate to join the class.

Much depends upon the teacher of this "coed" group. The lesson must be presented from the view-point of the business man and the father, as well as from that of the young woman and the mother. This is not an easy task. The teacher must be more than a Christian with a working knowledge of the Bible. The teacher must be able to direct the reading and the study of the class-members, must know the art of leadership and the technique of friendliness, and be a source of wisdom and tact. Furthermore, the teacher should know how to find a worthy task for every member of the class.

The president of the class should be its business executive. All business should be carried on in accor-

[1] Mabelle Venn Butler (Mrs. H. Warren Butler) is a licensed preacher a trained leader in religious education. She is the teacher of the r Bible Class in the First Baptist Church, Malden, Mass. This a "coed" class of young adults, has accomplished under her le leadership all that is implied in this article and more.

dance with parliamentary procedure. Such a group can be a training class for intelligent Christian leaders, not only in the church but in organizations outside the church. If this is to be the happy outcome, all that is done must be done "decently and in order."

Once a month this class should meet in the church for its business meeting and social. These meetings in the church, by associating the church with intimate, happy experiences, will lead to a love for the church. In addition, the church will furnish the atmosphere for a dignified business meeting in proper form. There should be a regular date for these meetings, in order that attendance may become a habit. Members should understand that there will be an interesting program even though they may have missed the detailed announcement. Items of business should be avoided on Sunday. It takes courage sometimes to say, "We shall be glad to bring that up at our next business meeting." But before long it will become known that there is a place for business, but that that place is not on Sunday, when the lesson is the chief interest.

Between these monthly meetings in the church there should be as many meetings in the homes as can be arranged. At these group meetings no business is to be transacted, and refreshments, if served at all, should be inexpensive. The program will be determined by local conditions. If the class has a proj such as supplying the church visitor with clothing needy children, the committee in charge, in consu tion with the hostess, will plan the evening. W the women are sewing, the men will be enjoying discussion of a timely subject. The men and women both will join in the discussion. Such a cussion may be led by the teacher, the pastor, o guest speaker. Often questions which have ari after thought about the lesson of the preceding S day can be helpfully answered.

These neighborhood group meetings are valuable many ways. They give opportunity for sociabil for study, reading, and discussion. They broaden vision and give increased knowledge of world pr lems. They make possible a better understanding the organization and the work of the denominati They are a means of interesting prospective memb for friends and neighbors are invited. Notices such group meetings should be given out in the cl at least one week before.

A class such as this will take its place in the ac department of the Sunday school gracefully and c structively. It will furnish adult education in program of the denomination, in the facing of wo issues, in the formation of intelligent Christian ch acter, in the building of Christian homes.

More Attention to Substitute Teachers

By MRS. W. C. KOHLER, Kenton, Ohio

In some schools the substitute teacher does not give the superintendent much concern, for each class has a carefully selected, earnest, studious member of the school who will see to it that that class and lesson go on with no interruption. It may have taken much agitation and education to bring about this happy state of affairs, but whatever it cost, it was well worth the effort. A regular substitute, trained, suited to the class, and recognizing the high privilege of filling in is an asset to any class and any school.

Although some persons will not believe it, substitute teachers for the teen age are the most important, and should be selected with the greatest care. The regular teacher by his personality, his familiarity with membership, and his connection with their socials and outdoor life may hold a class of boys easily. The substitute, however, is an outsider, almost an intruder in the eyes of pupils partial to their own teacher, and he must work harder to hold them. Particularly is this true where the teacher is frequently absent. The boys feel indifferent, antagonistic and critical toward the substitute, and it takes tact to deal with the situation. The same may be said of girls' classes, though girls will stand more in the way of disappointment at teacher's absence than boys, and are more faithfu attendance. Usually the list of "pupils perfect attendance," that is read every New Year's Day, twice as many girls as boys.

Active, winning, devoted Christians, younger older, should be persuaded to enter this import work of substituting. The old idea that any g man or good woman is competent to take any clas any time, in the absence of the regular teacher, vails in some schools to the present day. A man be negatively good or he may be positively good w out any teacher qualifications or biblical knowle Moreover, a good man or woman may take a glo view of youth and spend the hour lecturing the fa and failings of the young people in general.

How persuade suitable persons to enroll for s service? If a man or a woman possesses all th high qualifications, naturally he or she will already on the regular staff. Not always. Some who ca enter into the social and athletic activities of a c can be found in almost any community who will themselves to this special service.

An Interview with Kagawa

By HILLYER H. STRATON, Th. D., Muncie, Indiana

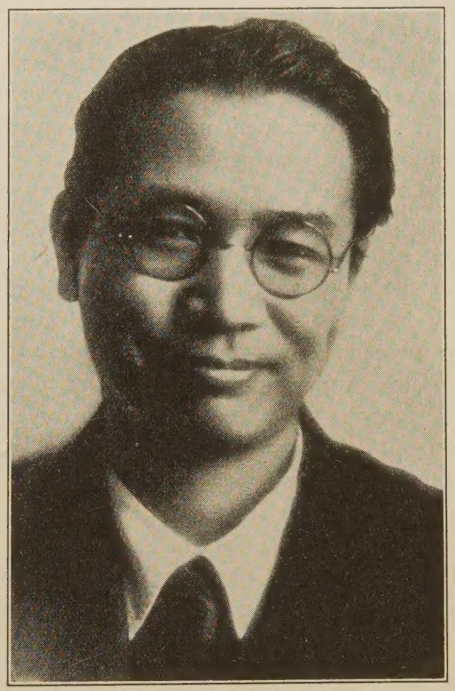
It seems almost providential that at a time of increasing tenseness between nations America should be essed by a visit from Toyohiko Kagawa, the great panese evangelist, whom many consider the world's umber One Christian. In the best sense of the word is an ambassador-at-large, bringing new sympathy d understanding from the heart of Japan to the art of America. Christians like to think of the panese as brothers, but it is a brotherhood that is ten abstract. To those who have had the good rtune to see and hear Kagawa the brotherhood has come concrete, in fellowship with one who "bears his body the marks of the Lord Jesus."

My first view of Kagawa was in the spacious auditorium of the First Baptist Church of Indianapolis. e was there to take an active part in a discussion the Cooperative Movement. After long scrutiny the crowd, one of our party recognized Kagawa lf-hidden behind a screen. A desire to be inconicuous seems to be a passion with him. However, s much publicized dollar-ninety-eight-cent suit arcely helps this unobtrusiveness, for its baggy, illting and nondescript character attracts rather than verts attention. The conclusion becomes irresistible at a dollar-ninety-eight Japanese suit is worth not e penny more than a dollar-ninety-eight in good merican coin!

Physically there is nothing impressive about this uat, yellow-skinned, owl-eyed Oriental. Were he et on the street the thought could easily pass rough your mind that here was just another Far sterner, and a rather homely one at that. But when agawa speaks of Jesus and the power of redemptive ve, what a transformation takes place! His face gins to glow with a love for the Saviour who abled him to live for fifteen years in the stink of inkawa slum. He becomes one of those "not many ghty" who have turned the world upside down. s I watched him, interviewed him, and later listened a formal speech, the impression that here was other Paul became overpowering. His physical unractiveness, his trachoma, his small size, the evident arks of his suffering for his Lord, all added to this pression.

A phase of Kagawa's ministry that has disturbed me Christians has been his emphasis upon the operative Movement. Why tie the church up with economic movement that may or may not be a lution for many problems? When questioned about s Kagawa replied, "Did not our Lord teach us to ay, 'Give us this day our daily bread'?" The need for such a movement has been particularly acute in Japan. Kagawa's leadership in forming cooperatives has given him a chance to reach millions of his countrymen who otherwise would never have heard the message of Jesus. It has enabled him to show the peasantry of Japan that Christianity is practical as well as doctrinal.

At a luncheon following the "seminar" it was the privilege of a small group of us to meet Kagawa intimately. At the close of the luncheon he slyly suggested that Americans are a nation of tomato-juice drinkers and ice-cream eaters! He then graciously agreed to answer all questions, within reason. The first was, "What is the present status of the Kingdom



Toyohiko Kagawa

of God movement in Japan?" He replied that it has just about doubled the number of Christians in his country, pointing out, however, that Christians still make up but a very small proportion of the total population. One object of the movement is to gain additional numbers, so that the impact of Christianity may be stronger.

Many of the questions centered around the present military policies of the Japanese Government. When given assurance that no newspaper-reporters were present, Kagawa gave us some startling disclosures in connection with the Shanghai episode. I think that I am betraying no confidences to say that the gist of

his answer was that the common man of Japan is no more militaristic than the common man of any other country. Much interest was manifested in his reply to the question, "How much power has the Emperor of Japan?" Kagawa said, "As much power as President Roosevelt, King George and Mussolini rolled into one!" He went on to give us a reassuring note by saying that the emperor stands for peace. This statement has added significance in the light of recent developments in Japan and the formation of a cabinet that is distinctly not promilitary. When asked about the possibility of war between America and Japan, Kagawa replied by saying, "Over what? Why should Japan want to fight her best customer?" The question, "What single move on the part of America would do more than anything else to allay the fears of Japan?" brought forth the naïve statement, "Keep your fleet in the Atlantic, or at least half of it!" In connection with the military clique in Japan, Kagawa said that they are good at practising what they preach —by constantly killing one another.

Overpopulation and lack of adequate food sources constitute genuine problems for Japan, yet Kagawa said that if the government had spent as much money in developing fruit-bearing trees on the mountains of Japan, and in expanding the fishing industry, as in the occupation of Manchoukuo, the food problem would have been solved, and for generations. He likewise feels that the Cooperative Movement will ultimately do much to solve the economic problems of the Japanese people. The growth of cooperatives has destroyed the appeal that communism once made. This and vigorous suppression by the government has "stamped out" communism, according to Kagawa.

The question period was brought to a close by Kagawa's reply to the following: "When will Japan become Christian?" It was brief and yet cosmic in its significance: "That depends upon your prayers."

His address, "Love the Law of Life," was delivered before a crowd of two thousand that packed the chapel of the Ball State Teachers College in our city of Muncie. Literally hundreds were turned away, and after two overflow rooms were filled. The only other living Christian who could command such an audience would be E. Stanley Jones.

Unfortunately Kagawa's English pronunciation is such that many of his words escape you. Yet a careful listener will have no difficulty in following his general meaning. In sitting close to him it was both fascinating and painful to see the difficulty he experienced in pronouncing certain words—twisting his Japanese mouth in every sort of unnatural contortion to produce an English word. Quite often his voice rose and fell in the inflection peculiar to Oriental speech. Despite these handicaps the audience remained breathless for an hour and ten minutes.

His message was more or less a combination of fo or five favorite themes rather than a close expositi of any one of them. It gave a cross section of t man and of his ideals that was superb. He began showing how certain aboriginal tribes in New Gui and Australia had degenerated until they had ev forgotten how to weave because of their const fighting with one another. The moral was obvious

Kagawa then turned to a discussion of God, a the proof of his existence, in which you could his Japanese heart pleading with his Buddhistic a atheistic fellow countrymen for recognition of Ruler of the universe. In this connection he used illustration that, had it been employed by an Engl speaker, would certainly have shocked the sensibilit of the audience, and yet Kagawa used it with su naïveté that its effectiveness no less than its intim charm will never be forgotten. He said that it is foolish for man to question the existence of G because he has never seen God's face as it would for the babe "within the abdomen of its mother question the reality of its mother because it had ne seen her face. That would be a very foolish ba don't you think?"

Kagawa's passion for personal purity was disclos in another part of his discourse, where he brought the fact that many birds and even monkeys monogamous. He discussed the possibilities and vantages of cooperatives, and pled for a more righte economic system, both within the state and betw nations. Referring to the fact that some capitali do not like him because of his efforts in this directi Kagawa declared, bluntly and plainly, "I don't ca Yet he was careful to say that he considers neit communism nor socialism the way out; but a formed capitalism under the leadership of both re and wholesale cooperatives.

He closed his message by stating that the drea of mankind for better economic and political syste can only be brought about "through the power redemptive love." It is the cross, and the life a message of Jesus of Nazareth as pictured in the N Testament, that is the hope of the world. In countries where the message of Jesus has even sup ficially penetrated, it has worked wonders. "Americ he said, "is part pagan, part Christian. Japan, hundred per cent. pagan!" The audience saw patriot as well as the Christian when with poign wistfulness Kagawa said, "That is why my coun has so much trouble." It was the day after the rec political murders in Japan.

The great Japanese Christian closed by raising New Testament above his head and exclaiming, w all the emphasis of his being, "It is the Christ a the message of the New Testament that is the h of the world."

Building for God[1]

By HERBERT WHITING VIRGIN, Chicago, Illinois

We are God's fellow-workers.—1 Corinthians 3:9.

It is refreshing to note the candor of the New Tes-ment in discussing the actual problems of the early ıurch. Paul, in writing to the church at Corinth, peaks frankly and rebukingly to the members of that ıurch; rebukingly because of the factional spirit that xisted among the leaders. It is quite evident that ese divisions were creating havoc in the spiritual ves of the people and spoiling their influence on the ıtside world.

There were those who had been won to Christ rough the preaching of Paul. There were those who ıd been won to Christ through the preaching of pollos; still others who had been won by Peter, or ıe of his followers; so cliques, that did not get along ery well together. Paul, facing the situation, frankly peaks to them about the unchristlikeness of it all. Vith a blunt forgetfulness of any distinction that ight be accorded him, he pointedly says, "What is aul?" and when he refers to the faction follow-g that brilliant disciple, Apollos, "What, then, is pollos?"

I repeat, I am grateful that the New Testament veals the actual status of things, and does not seek smooth over any of the problems which the Chris-ns of that day faced. I am especially grateful that t of this factional controversy in the church at rinth there came the striking and impressive state-ent of the text. If I were to speak after the man-r of men, I would find myself saying that I am glad r that "fuss," because it brought out one of the ost important truths that the Christian church can ve presented to it.

Need for Unified and Organized Effort

A while ago I ran across the description of a car-on that appeared in a Chicago daily newspaper ortly after the terrible San Francisco earthquake. ıe center of the picture represented the smoldering ins of the wasted city. Everywhere, in that picture, u could see terrified and hungry crowds of people ıo were being hastily sheltered in tents and formed o bread-lines. At one side of the picture, and stand-g on an eminence overlooking the ruins, there was individual who represented the manhood of the city. e was dressed in the clothes of a working-man, with sleeves rolled up, his shirt open at the neck, and th one hand shading his eyes. He leans forward. hat he really sees, in his mind's eye, is a beautiful picture of the restored city of the future. Its avenues throb with life and business activities. Its citizens are well fed and clothed, there is evidence of prosperity and peace everywhere. The onlooking citizen, who catches this vision of the new San Francisco, sticks a trowel and a square in his belt, takes a hammer and a saw in his hand, and with burning eyes, set lips, and throbbing muscles, he starts forward to aid in the reconstruction of the city—of his vision.

I am offering this as a sort of parable of what we are facing at this hour. An earthquake of another sort has struck the world. There is every evidence that the church of God needs to be alert to the tremendous issues which we are facing. We have not simply "marked time," we have lost out in the past ten years. Confident in our own strength, depending upon our own wisdom, working out plans that were based upon industrial methods, looking to high financiers to inject into our life the type of work which we are to do and the methods which we are to follow, all Christian organizations lost sight of the need of dependence upon God and the leadership of his Spirit, and action that takes place only when men and women consecrate themselves to Christ's leadership rather than their own. We have paid the price in the drifting of the world and in a lack of recognition of the true place of the church. The world has been marching on, and the church of Jesus Christ has been falling in the rear. Even our young people, mastering material facts in thousands of colleges and universities, have entered into an atmosphere which has caused some of them to forget that the foundation of society is not science, but morals and religion.

Along with this tendency has come upon us one of the greatest catastrophes that the world at this time has ever known. Distress, despair, overwhelming problems, one in the wake of the other, until the entire world has been prostrated—and the wisdom of men has thus far been unable to do much about it. Great moral victories which we had achieved as the result of prayer and consecrated effort upon the part of our fathers, seem to be in jeopardy. There is a lethargy and a laxness on the part of the churches that are tremendously disturbing. I find myself shrinking from the ordeals which are before us, because the very buttresses upon which we should depend, even the churches of Jesus Christ, seem to be affected by the insidious virus of an unchristian and unmoral propaganda which has swept over the world.

Our own denomination, conscious of its derelictions, conscious of the ineffectiveness of the type of work

[1] This is an excerpt from Doctor Virgin's *Bridge Building*, one of the ert additions to the Publication Society's Judson Press Sermons.

it has been doing, has fallen to its knees and is seeking to "right about face," that it may face the situation as it is and avoid the catastrophe that may soon confront the world. Specifically, there has gone out from our denomination the following appeal:

We are appalled by the social, economic, and religious confusion of the present time. In the full confidence that a return to God will abundantly avail, we do now appeal to all our churches and organizations, and to every individual in our Baptist fellowship, and to all Christian people who may join with us. This is our day of opportunity.

We appeal for penitence and for a humbling of ourselves before our God. We appeal for prayer—earnest prayer, persistent prayer. We appeal for a purpose, overmastering in its intensity, that we may know God's will for us. We appeal for a personal righteousness, that in individual relationships and in the broader social, economic, and civic relationships of life we give witness by our lives to the power within us of the gospel we profess. We appeal for personal effort; for consecrated laborers who will count it a joy to give time and money and strength and life to the work.

This appeal is issued in the assurance that a nation-wide and whole-souled response will produce far-reaching results. In individual lives, personal consecration will replace the mere pursuit of pleasure; personal service will replace personal selfishness. In the social relationships: there will be less poverty in the midst of plenty; narrow nationalism will be replaced by a nobler world patriotism; social service will replace sordid self-seeking. In our churches, fervent evangelism will replace comfortable complacency.

This appeal demands a program of action. It demands that as individuals, as churches, and as a denomination we set ourselves, at once, to reach definite goals and accomplish specific results. This we pledge ourselves to do.

This appeal should call for pause and should make us realize that while we as organized Christians and as a denomination have lost, we have not lost to the point of impossibility of retrieving. As was the vision of the man of whom I spoke, in the cartoon, who looked upon the stricken city of San Francisco, and yet saw in the very black smoke that had formed the dreadful cloud over the ruins, a vision of the city that was to be, so with consecrated and concerted effort on the part of the Christians of our denomination and other denominations we cannot only retrieve what we have lost, but advance from one victory to another.

We Are Colaborers

This is not a time for any Christian to be a slacker. What a distinct and signal honor has been accorded to every Christian! Paul, by the inspiration of the Spirit, uses the plural, "we." In the use of that pronoun he is all-inclusive. No Christian is left out. It does not make a bit of difference what the talent or the talents of the individual may be, or how insignificant he may feel himself—or honestly know his position to be—God has a place for him, for every one of us, in the work of the Kingdom.

I turn back to the second and third chapters of Second Chronicles, and discover an interesting fa In the building of that very wonderful temple David's dream, and Solomon's consummation—sever thousand men were to be burden-bearers; mere c riers of dirt, stone and wood; plain, sweating toile Out in the forest and in the quarries there were be eighty thousand other men who were to be hewe of stone and of wood, working far apart from t structure itself, and perhaps never having the joy that beautiful temple. There were to be others, ov three thousand of them, who were to be overseers this vast army of laborers. And still others, a fe who were to be the architects. Altogether a vast arr of men consecrated to the erection of a Temple whi was to honor God.

Time does not permit me to call attention to t distinctions of workmanship in this memorable unde taking; but it is a good illustration of the fact that sorts and types have a place in the erection of t building of the City of God, the Kingdom of Chri Again I appeal to you to recognize that in this chur and in every other church there is no place for slacker. God distinctly teaches us that *we* are c laborers with him. I call to mind Maltbie Babcock verse:

> Be strong!
> We are not here to play—to dream, to drift;
> We have hard work to do and loads to lift.
> Shun not the struggle—face it; 'tis God's gift.

Privates—But

Resorting to the military analogy, it is our busine to take part in the campaign of the kingdom of G even if we be only privates in the ranks.

I find myself ashamed of myself every time I thi of a lack of thoughtfulness on my part when I visit the Tomb of the Unknown Soldier in front of t Arc de Triomphe, in the city of Paris. I was so inte ested in taking a picture of it, that I forgot the respe that was due and failed to doff my hat. The gendarm who is constantly there as a military guard came a reminded me of the discourtesy I had shown. I apol gized, and quickly uncovered, in reverence to t memory of the nameless hero. The nations that ha dedicated splendid monuments to the memory of U known Soldiers have recognized by the tribute t fact that all victories are achieved through the c operation of the common soldier, without whom all t generals that ever dreamed of battle could never w one. This is exactly true of the spiritual warfa which is ours.

> "There's a place for me, and a place for you,
> Something for each of us now to do";

and no one else on God's earth can fill your place. you do not function in the place where God has p

u in the Kingdom's warfare, then there will be a cancy in the ranks, and the danger that the enemy ll break through at the point where you should and.

TOGETHER WITH GOD

There is another solemn fact brought to our atten-n in this text. But first I should like to remind u that there is no implication here that the work of od is not finished—so far as his part is concerned. he cross is a finality.

When Lincoln issued his Proclamation of Emanci-tion, and when that proclamation was backed by the rrender of Lee's sword, it became an actuality in e life of every Negro who had been a slave that eedom was now his. If he declined to accept that eedom—or if in some remote section designing for-er owners deprived him of that freedom—it was not cause the legal fact of emancipation was not accom-shed. It was either because of the intrigue of an -wisher or else his own lack of desire to be free. his is but a poor parallel to what I have in mind, for rist actually broke the fetters that bound men to tan and hell. He actually conquered the grave, ath, sin, so that it is possible for us to say with Paul, The sting of death is sin; and the strength of sin is e law. But thanks be to God, which giveth us the ctory through our Lord Jesus Christ."

We must, however, remember that while Christ ac-mplished the freedom that every poor, sin-sick soul eds, the method and task of passing on the good ws of that freedom has been left to us—in the emorable commission, "Go ye into all the world, and each the gospel to every creature." "The gospel" the word of salvation. If you fail in doing your rt in this "passing on," you will yourself fail of the rious enfranchisement that was accomplished by e cross of Jesus Christ our Lord.

Recently I passed through that marvelous Columbia ver Valley. Starting out from Portland, we were rtly plunged into one of the most beautiful gorges t the world knows. Great castellated pinnacles are either side, and between there flows the Northwest's nous river. You come to the Bridal Veil Falls and Mist Falls and Wahkeena Falls. Then into a sec-n of country that is given over to the raising of eat and the cultivation of magnificent apple-hards. The Columbia River flows copiously through-the year. How can you imagine there are vast antities of wheat and apples to be raised in that urally arid section of the country? The answer is, t God provided the Columbia River, and caused ter to flow down between her castellated banks. t notice: it was necessary, if men were to reap beneficent results that come from the moisture of river, that the land be irrigated *by men's hands.* ey had to provide viaducts for water; and raise it to the point where it would flow in little branches and ditches, and thus irrigate the fields that looked like one vast sea of gold as I passed through them. Christian men and women individually, and the church of Christ collectively, supply the connection between Jesus Christ, the great reservoir, and the system of irrigation—if you please—which makes possible the fruition of saved souls.

Pulpit Mannerisms, and Taking Criticism

By Robert Bayles

The following letter was received by a religious weekly some time ago from a layman:

> The mannerisms of many ministers make men mean. I attend church regularly. I frequently lose all interest in a sermon because the minister indulges in such slovenly practices while preaching. He raises himself in his toes, he throws his hips from side to side, imitating the "shimmy," he shouts at the top of his voice, he puts in a groan at the end of each sentence. One preacher I heard some years ago smacked his lips one hundred and ninety-five times—actual count—in his forty-five-minute discourse.
>
> These are a few of the distressing things; you can add others; and each of your readers can. There is a remedy: Establish a school where every minister would be able to learn from an elocutionist what ails him. Make attendance compulsory. I hope you will publish this letter. For unless something is done, I am sure that one Baptist church, at least, is going to lose two members, my wife and myself.

This letter was sent anonymously while the writer was a guest in a large hotel in order that it might not point to any particular minister. It has marks of an erratic utterance, but it contains food for thought. Some of us speak from a good deal of experience when we testify to the almost priceless value of a wise wife, or church officer, or intimate friend, who with rare tact and sympathy has called our attention to errors of speech, or manner, or poses, and so has kept us from continually grating on the finer sensibilities of our hearers. Many a man has lengthened his pastorate and greatly enlarged his usefulness by wise use of these critical suggestions. A few times, sharing the feelings of this aggrieved layman, we have wondered where the wife or friend was. Perhaps the would-be helper was crushed by the irritation of the preacher, who couldn't stand criticism and who went on his stumbling, self-satisfied way. Maybe the wife or friend thinks the minister so perfect that all he hears is adoring praise.

Should we not be brave and humble enough to solicit frank, friendly criticism in every direction, and thus open the way for those who are really concerned about our success to help us see ourselves as others see us? It may lead to some unwelcome revelations, but it will make us far more welcome and worth while to other folks.

Walter Scott Athearn : : SCHOLAR, AUTHOR, EDUCATIONAL EXECUTIVE

By W. EDWARD RAFFETY, Ph. D., D. D., Redlands, California

Walter Scott Athearn was born at Marengo, Iowa, July 25, 1872, and died at St. Louis, Mo., November 13, 1934. He was educated at Drake University, the University of Iowa, and the University of Chicago.

His career as an educator began in the public schools of his native state, where he served both as a teacher and an administrator. He was professor at Drake, his alma mater, dean of Highland Park Normal College, and a lecturer in the summer school of Columbia University.

While a professor at Drake University, Des Moines, Iowa, he became greatly concerned that there should be community-wide interest in the training of teachers and leaders for the church schools. He was organizer and head of the Des Moines City Institute, about which he wrote and which became a model for many cities. His visit to Kansas City, where I was then a young professor in a theological seminary, started our long and intimate friendship. His stirring address that I heard at a Sunday school convention was long remembered.

Doctor Athearn was always an interesting convention speaker. He was often the ardent exponent of a new idea. As such he was frank, revolutionary, at times torrential in his advocacy. He held the interest of his audience not because of a good voice or good delivery, for he was not a platform orator, but he gripped his hearers because of the impact of fact on fact—which he cleverly marshalled with wit and insight. Often he was a master of sarcasm, using it to awaken and hold interest. But sarcasm is a two-edged sword and therefore dangerous. There was nothing bombastic, ever, in his speeches, but he did like to throw a word-bomb into a dead session of a convention or committee meeting.

He was an innovater, a trail-blazer in religious education. His friendly criticisms of the old International Sunday School Association caused him "to be taken on board the ship," and from within the association, as a member of the Education Committee, he rendered constructive, valuable, far-reaching service in lifting the educational levels of teacher training. We served together also on the Joint Committee of Reference and Counsel, which group prepared the way for the merger at Kansas City, in June, 1922, creating the new International Council of Religious Education. His leadership was aggressive and most helpful. He became at once the chairman of the new Educational Commission, the most important group in the new council. We were together on the commit to nominate the new general secretary of the Int national Council, and also on the International Sun School Lesson Committee. In all these relationsh he was an indefatigable worker. While others h tated, he handed out a solution—granted it was *solution*—but at least it formed a basis for discussi He had keen delight in starting things.

W. S. Athearn was a scholar and a research m He headed the Religious Education Survey Commit of the Interchurch World Movement. I shall ne forget the utter disappointment of the man at Atl

Walter Scott Athearn

tic City, where his report was to be made. Tri matters, largely parliamentary, consumed the ho and he was squeezed into the small end of the ti funnel, being given only a few minutes for an addr based on a report requiring months to prepare. was later issued in two large volumes known as *Indiana Survey.*

He was a teacher, unique and vigorous, and the fore interesting. His positive note, his pleasantry, his logical presentation filled his classroom with ea thoughtful students. He was always strong in denunciation of psychologists and others with wh

[1] One of a series of appreciative sketches of "Sunday School Leaders I Have Known."

disagreed. He had tremendous influence on stu-nts, starting many on successful careers in religious ucation.

As an author Doctor Athearn made many valuable ntributions in the field of Christian education, his incipal books being *The City Institute* (1915), *The urch School* (1914), *Introduction to the Study of e Mind* (1921), *Church School Organization and dministration* (1917), *A National System of ducation* (1920), *Religious Education and American emocracy* (1917), *Malden Leaflets* (1917). He ctured on various foundations.

Drake University (as professor), Boston Univer-y (as dean), Butler University (as president), klahoma University (as president) in turn not only ofited by his teaching ability but by his leadership an educational executive. He was dean of the hool of Religious Education and Social Service of oston University for ten years, doing a remarkable ece of work for professional religious education, d I like to think that these were the best ten years his abundantly useful life.

A Superintendents' Commission

The New Jersey Council of Religious Education s among other commissions one devoted to super-tendents. This commission has recently adopted the llowing manifesto and program, which will be of terest to all Sunday school workers:

The commission dealing with the work of the church school fully aware of the shortcomings of the present program of ristian education. The commission believes, however, that s program can be greatly strengthened if the following prin-les are kept in the foreground and an honest attempt made vard their realization as basic principles for a growing pro-am of Christian nurture:

1. The superintendent should have growing vital Christian periences and convictions.

2. He should be able to help formulate and keep before his ff the aims and objectives of Christian education, stressing se objectives to be followed in a given year.

3. He must be willing to spend time in study and prepara-n for his work.

4. He must be a coworker, rather than a superior.

The commission wishes heartily to endorse the recom-ndations of the commission on "Standards for Teachers."

The commission believes that the governing boards and er officials of the Protestant churches in America should re nearly adequately recognize the vital importance of ristian education as the foundation on which the church of future must build.

Therefore, the work of Christian education carried on by church schools and youth agencies should be regarded as primary function of the church and an integral part of the urch program, not only in spiritual guidance but in financial ministration and executive and teaching administration.

1. The pastor must be recognized as the spiritual leader of entire church, including the church school. He must have definite relationship to all organizations, particularly the church school. He should be present at the opening of the school, and be available at all sessions as a spiritual adviser. He should "observe" in the various groups, but should not be expected to teach any one group. He should be consulted in all plans for the school.

2. The matter of worship should be given careful consideration by all leaders in the church and church school, every effort be made to make it a reality in the life of the individual and the organization, and to bring the school into the worship of the church.

3. In the field of giving, the members of the church school should be encouraged to contribute directly to the church, the church adequately meeting the needs of the school in its official budget. We recommend that every school use duplex envelopes.

4. Officers of the church school should be elected by the church body; although election may be on the recommendation of the committee, or board, of Christian education.

A Useful Home-Made Standard

By a Rural Superintendent

We have no practical place for blackboard, maps, song-roll, or any of the things some superintendents find effective in opening and closing exercises. Meeting as we do in the main church auditorium, we are not allowed to "clutter up" the walls and pulpit platform. So we had a tall standard made, seven feet high, sandpapered and stained, with braced feet, and a top bar to make it substantial. The side standards are about twenty-eight inches apart. Every four inches there is a pair of window-shade fixtures set into the frame.

We bought white holland window-shade cloth by the yard and asked for donations of used shade-rollers. We used a yard of blackboard cloth. We procured several cloth maps of Bible countries. These are mounted on the shade-rollers to fit the frames. On the holland cloth we lettered special program material, songs and responses that we desire frequently to use. Both sides are covered so there is space for a great deal.

Our different departments and classes take charge of the opening exercises from time to time. They can write out on the black cloth their program, in letters large enough to be read across the room, or place on it any special drill they wish to use. Or they can write on paper and pin to a roll. Sometimes by hanging the different rolls, one above the other, it is possible to combine parts of one program with others, or by numbering the rolls and keeping a slip the superintendent in charge can roll one down, use what is wanted, let that roll up, and pull another down into view, and so on till the program is over. Maps that are being used with the lessons can be brought into view temporarily, then rolled back with a slight pull, and something else brought out. We have a long box for storing extra rolls. The standard can easily be brought out and carried back in a jiffy.

Refresher Courses for Adults : : SOMETHING NEW IN ADULT EDUCATION

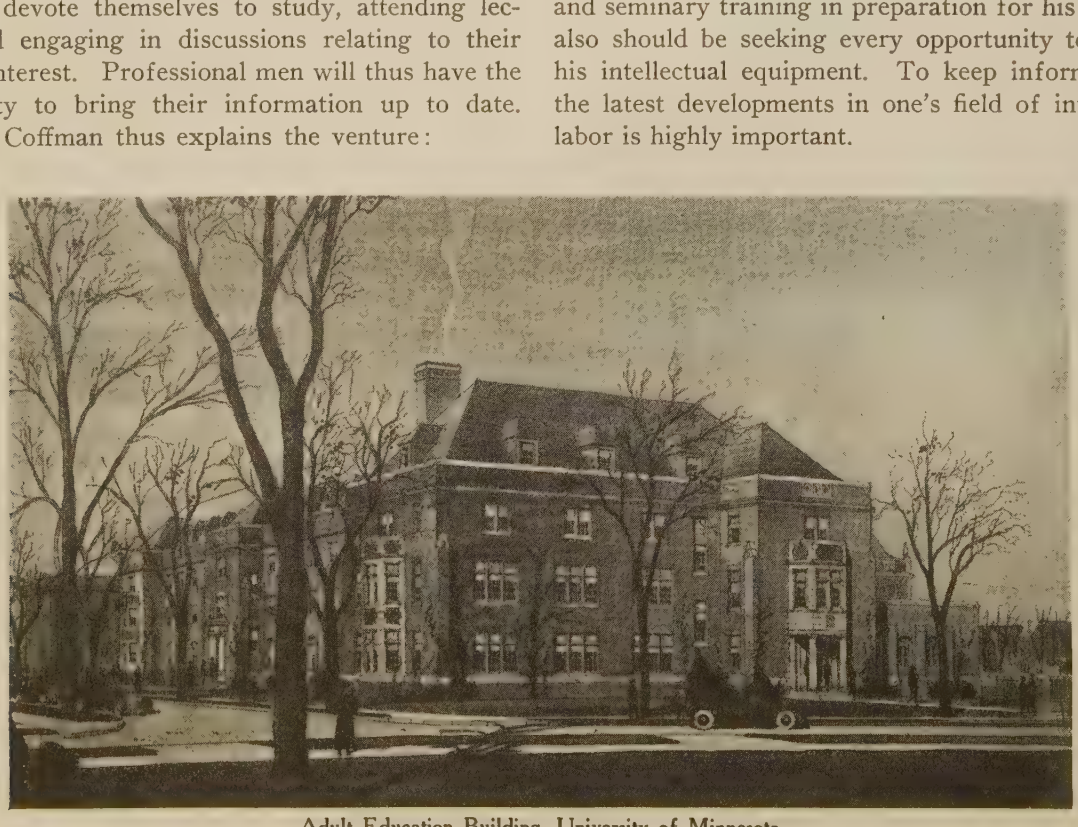
By G. MERRILL LENOX
Pastor of the Judson Memorial Baptist Church, Minneapolis, Minnesota

Ground was broken on the ninth day of January last for a new and unique adult education building at the University of Minnesota, at Minneapolis. The three-story structure will be of a modified Georgian character and will include lecture-rooms, dining-room, an auditorium, dormitory rooms and a lounge. The dining-room will accommodate one hundred and fifty, the auditorium will seat about the same number, and the dormitory will have a capacity of one hundred. It will be possible to take care of two hundred people at meetings at the same time. Comptroller W. T. Middlebrook has announced that there will be a garage beneath the building with room for two hundred cars. The plan is to make the rental rates low enough to enable students to engage space. A tunnel will connect the dining-room with the kitchen in Minnesota Union, a well-known building on the campus in which centers much of the student life.

The project grew out of the fertile brain of Lotus D. Coffman, president of the university. It has been his opinion for a long time that some new approach to the problems of adult education must be sought. Members of the various professions will come to the building for varying lengths of time. While there they will devote themselves to study, attending lectures, and engaging in discussions relating to their fields of interest. Professional men will thus have the opportunity to bring their information up to date. President Coffman thus explains the venture:

The plan which we have in mind at the University Minnesota arises out of the need of providing a contin program of instruction for persons engaged in professi service in the state. This need comes from the fact science and knowledge are advancing so rapidly that one scarcely keep up with them. For example, we have four necessary to repeat a course in medicine in the senior that had been given in the freshman year because of advances of scientific knowledge in the meantime. Var professional groups—doctors, dentists, lawyers, engine journalists, school superintendents, teachers, business men ministers—have told me that they would come to the versity from time to time for courses of a "refresher" if facilities were provided. We believe such a building wil in constant use. It seems clear to me that the successful ministration of the plan will result in the toning up of e profession, in the raising of professional qualifications, an improving the quality of professional service given to people.

It seems to the writer that projects of this should meet with the whole-hearted approval pastors and other full-time Christian workers. If profession has a right to demand the best there is one of its members, it is certainly the Christian m istry. Therefore, is it not true that the servant God should not only be willing to complete his coll and seminary training in preparation for his work, also should be seeking every opportunity to impr his intellectual equipment. To keep informed ab the latest developments in one's field of interest labor is highly important.



Adult Education Building, University of Minnesota

Spreading Out the Work

By WOUTER VAN GARRETT, Norwood, Pennsylvania

There is a certain underlying principle in Sunday chool work, the importance of which the average fficer fully realizes, and yet much of the general indifference we have to contend with is due to the fact iat we do not always apply it. It is the truth, almost oo trite to bear repetition, that *people are interested the thing in which they have a part.*

It is refreshing to find a leader who is willing to bor long and hard to accomplish certain tasks, to ach certain goals. Such willingness is a splendid ibute to his character—but it may not be good for ie rest. The greatest ultimate success lies in a ivision of the work. "It is far better to get forty ien to working than it is to do the work of forty ien," said a wise old sage a great many years ago. is certainly better for the "forty men" of a Sunday chool. It develops interest, it creates incentive and it enerates loyalty. Many a person who should be using is talents to help advance the work of the school is different, and that indifference may extend to the oint where the person means absolutely nothing ositive to the school's program. The fault more kely than not lies in the fact that he or she has never een asked to assume any activity; or if asked, the ppeal was not put in the form of a challenge.

During the past year the writer had a difficult place fill. He looked abut the school for a likely prospect. here appeared to be no one whose talents and abilies measured up to the difficult assignment. Finally e began an examination of the enrolment lists of ie adult classes, and he came upon the name of a lented man who is active in all community affairs. here was the person for the task! But the writer esitated. That particular man had been lukewarm his interest in the church and school; during the ist year he had been present in his class only five nes. His record was thus far from promising, so ir as any past activities were concerned; and yet I iew he had the ability to do what was needed. After great deal of thought, I made the approach. In the ost tactful manner the task was outlined, with an rnest plea.

A smile passed over his face. "I am interested in at type of work, and I shall do the best I can. Do ou know, I've been in this Sunday school for six ars and I've never been asked to do a single thing." Today that man is one of the most efficient workers e have. Now, of course, it isn't always so easy as at. That man's response came after a two-year olicy of putting as many people to work as possible. hen we first began to branch out to get more workers it wasn't easy, but it was possible. We started with likely prospects. Each person who was asked to do some specific work, even if it was only serving on an unimportant committee, was given careful thought before he was approached, to make sure that he was qualified for the place. After we were sure, we made the approach with the same care and tact as if we were trying to sell a million-dollar order; and the prospect usually responded. It is amazing to find how many people, who are not particularly active or interested, are most heartily in favor of "spreading out the work." People, both young and old, are quick to fall in line with the idea. But, all too frequently, we admit failure before we make the approach; we believe that it is impossible to get them to working—and consequently we find such to be the case. But if we actually go out in all seriousness, and explain the matter frankly and carefully, we shall find many a willing worker.

It may be necessary to start the prospect off with a place on a committee. But no matter where he is started, he should be "sold on the idea" before he begins. If he is thus enthused he will probably give a good account of himself. A minor office may be the next step; but no matter what the position, he should be made to see the importance of his work. If that is done, it matters little where he is started, so long as his capacities and abilities fit the task; he will "work in" all right.

There are many tasks that can be assigned in the average school; there are many tasks that can be "split up" to give more people an active part; and there are tasks that can be created—in the sense of expanding the scope of work.

The school where a large percentage of the members are working is always a more effective school than the one in which a few big-hearted, willing ones do most of the work. From the youngest pupil—who can be given a turn in passing the offering-plate, or handing out the story-papers and quarterlies—to the oldest, there are scores of tasks that can be assigned.

And from the youngest to the oldest interest and loyalty grow as participation in the work increases. The wise staff always has a weather eye open for a prospective worker; and that prospect is carefully shown the importance of the work when he is invited to assume the responsibility.

"THE first duty of a Christian is to make another Christian, the first duty of the Christian church is to plant other churches."—*Mrs. Carus-Wilson.*

Our Home Mission Society and Christian Education

The American Baptist Home Mission Society has adopted certain "Standards" which they expect all churches aided by them to put into "practical operation." It will be of interest to readers of ADULT LEADER to find the following specifications as to religious education among these "Standards":

IV. RELIGIOUS EDUCATION

1. Church school every Sunday, graded with reference to material and methods.
2. Vacation Church School.
3. Some form of teacher training.
4. Week-day religious classes.
5. Missionary education.
6. Some form of adult education.
7. Organized groups for children and young people.
8. Promotion of family worship.
9. *Do you use the Publication Society's standards and materials? If not, why?* (*Italics ours.*)

shine Committee, Mrs. Harvey. At Mrs. Baco right is the vice-president, Mrs. Chambers, and t secretary, Mrs. Montville. The class is earnestly e gaged in all branches of church work, and also su plies the school with regular and substitute teache The Waukesha Sunday school has an enrolment thirty teachers and three hundred and seventy pup

Manly Strength, God's

Man is larger and stronger than his environme No burden was ever heavy enough to crush manho out. No sorrow was ever greater than the heart c bear. God never made a coward, nor has he an where held up as a model a nature that would bre under sorrow. The whole Book of Job cente around this single test: that no affliction or evil cou crush him. Man is not a worm to be trodden dow but a child of God. He is made to have dominion,

The Friendl Class

The Friendly Class, Waukesha, Wisconsin

The group picture of the Friendly Class of the First Baptist Church, Waukesha, Wis., was taken on the eighty-second birthday of their loved teacher, Mrs. Ida R. Bacon. She has taught the class for the past twenty-five years. She is seen seated in the armchair in the center of the front row, with the officers of the class next to her: Mrs. Leidtke, class president, at her left; Mrs. Marvin, treasurer, at Mrs. Leidtke's left; then the chairman of the Sun-

put all things under his feet. The agonies of Ge semane may fall with frightful weight, but they ca not crush him.—*D. O. Mears.*

DR. JOHN HENRY JOWETT once said, "It is alwa our peril that we hunger for place more than ch acter, for position more than disposition, for a te poral scepter more than for a majestic self-cont We want to be great and prominent, the Lord wa us to be pure and good."

RECENT BOOKS

Order All Books from The American Baptist Publication Society

A Church and Only a Church. By Osgoode H. cDonald. The Judson Press. 68 pages. Stiff paper nding, 25 cents.

The "Unified Program"—of worship and service—r church and church school is one of the paramount sues and interests today in religious-education circles. me go so far as to regard it as the Sunday school's ly hope and the church's salvation, others believe at it will at least greatly increase the efficiency of e church, especially in its work among young people. nurches that have adopted a single worship and udy Sunday morning service are being closely atched. Mr. McDonald in this little book has made valuable and informing contribution to the subject. e writes out of a long experience, having been secre-ry of the Board of Religious Education of the Bap-t Convention of Ontario and Quebec, as well as rector of religious education of the North Church, amden, N. J., and the Englewood Church, Chicago.

Administering Christian Education in the ocal Church. By Oliver deWolf Cummings. The dson Press. 106 pages. Stiff paper binding, 40 nts.

A brief, practical handbook of Christian education, signed for the actual workers in our churches, has ng been needed—and called for. Mr. Cummings has med to prepare such a book. Within a brief com-ss he has brought together the latest findings of the thorities in religious pedagogy and offers innumer-le suggestions for the more effective administration the church school and the conduct of the related urch activities. The author is a graduate of the niversity of Redlands and the Andover Newton heological School, and has had twelve years' experi-ce as a director of religious education in Southern lifornia. At the low price at which this manual is blished it should find a large sale among pastors d Sunday school workers.

Rats, Plague, and Religion. By John Spencer arman, M. D. The Judson Press. Price, $1.25.

The author is a medical missionary of the Amer-an Baptist Foreign Mission Society and connected th the Victoria Memorial Hospital at Hanuma-nda, South India. At the hospital and out in the ld Doctor Carman has become thoroughly familiar th the deplorable sanitary and hygienic conditions ross misconceptions, superstitions!) of that part of e world. How he and other "medical evangelists" e endeavoring to improve those conditions, to teach odern, Western, principles of preventative medicine, the same time they are relieving suffering—and with what fine results—is told here in a series of realistic and intensely interesting, if pathetic, incidents. The spiritual ministry that our workers are especially out there for is also made prominent; and there are beautiful examples of native Christian loyalty to the gospel. As might be inferred from the title, it is not pleasant reading; nevertheless the book fascinates, stirs sympathy, and makes us thank God for medical missions. It should take its place by the side of that other widely circulated issue of The Judson Press, *Waste-Basket Surgery.*

Understanding Yourself. The Mental Hygiene of Personality. By Ernest R. Groves. Greenburg. 1935. 278 pages. Price, $2.50.

Doctor Groves, who is Professor of Sociology at the North Carolina University, here presents a non-technical discussion of personality which should be helpful to teachers, parents and all others who are concerned to achieve radiant mental and spiritual health. The book analyzes the way in which personality develops and gives guidance in putting this knowledge to practical use. The physical basis of personality is discussed, the bodily structure, the chemical activities of the body, and the brain. The emotional aspects of every-day life, both in conscious and subconscious experiences, are frankly explored. Specific problems of courtship, marriage, and the single life are discussed on the basis of personal and social values. The book is particularly wholesome and helpful because of the spiritual note which is dominant throughout. In the last chapter the author states: "Science can do much these days to help us understand ourselves, but the task of making peace with ourselves still remains an individual task. . . The great battle of life is within. . . When men and women break under their burdens they break from within. When they handle their problems their mastery is also within."

The Church of Christ and the Problems of the Day. By Karl Heim. Charles Scribner's Sons. 172 pages. Price, $1.75.

As the church faces present-day problems it faces a crisis, and, some think, a dark future. Doctor Heim believes that as it expresses the message of Jesus in a vigorous way the church will meet the present needs of the world and have a great part in solving its problems, not as a waning, but as a conquering, church.

God in Action. By Karl Barth. Round Table Press. 143 pages. Price, $1.75.

A remarkably fine statement regarding revelation, the church, theology, the ministry of the word of God, and the Christian as a witness. Professor Barth is a profound student and teacher of theology in the

University of Basel, Switzerland. This brief volume is a comprehensive statement of his theological position, delivered not in the classroom but before popular audiences. Many of his statements require a second reading, but they are well worth it because of their keen insight into spiritual truths.

Enos Mills of the Rockies. By Hildegarde Hawthorne and Esther B. Mills. Houghton, Mifflin Company. 1935. 260 pages. Illustrated. Price, $2.00.

The great purpose of Enos Mills' life, from a frail boy to a hardy mountaineer with amazing vitality, was to learn all he could about nature, especially mountains, and to share his knowledge with others. As miner, scientist, explorer, Rocky Mountain guide, snow-observer for Colorado, writer and lecturer, he led a full and varied life, and became well-known as "one of the most famous outdoor men in America."

The Resources of Religion. By Georgia Harkness. Henry Holt & Co. 218 pages. Price, $2.00.

If any of our readers desire to orient themselves as to the very latest thinking in the theological world, they will find nowhere a better guide than this book. The author, who is professor of philosophy in Elmira College, has an unusual ability to make plain—and also interesting—the deepest things of religious philosophy. She would be classed as a "modernist," and is rather critical of the work of the churches as now carried on, but her discussions are "constructive," and will be reassuring to wavering or questioning faith. The impersonalizing of God, crass humanism and the damage to religion by unbelieving science are splendidly rebuffed. Some of the chapter headings are: "What Religion Is," "What the Christian Religion Demands," "Our Enlightened Paganism," "To God Through Revelation," "Laying Hold of God." It is a Religious Book Club choice, and their *Bulletin's* word is well said: "One lays down Miss Harkness' book with a heightened sense of both the validity and the preciousness of the religious experience."

Clee of the Lighted Tower. By John W. Mace and Irving T. Gumb. Fleming H. Revell Company. 1936. 158 pages. Price, $1.50.

Lester H. Clee is pastor of the Second Presbyterian Church of Newark, N. J. In addition to being a pastor, he is a fighter for clean government and is now a member of the New Jersey senate. While the book does ample justice to Doctor Clee's colorful personality and moral earnestness, it is not a biography. Most of its chapters tell of the great church, with its large Bible classes, which he has built in down-town Newark.

The Command of Words. By S. Stephenson Sm Thomas Y. Crowell Company. 1935. 300 pa Price, $2.50.

Shows how to measure your present vocabul how to increase the number of words at your c mand, and how to use the words you know m exactly and effectively. It treats of word famil word-building, and synonyms. There are sections slang, vulgarisms, genteelisms, worn-out wo journalese, and barbarisms. The uses and abuses technical vocabularies also receive consideration.

Skyward, a Book of Horizons. Compiled edited by Frederick Deland Leete. W. A. Wilde C pany. 1936. 278 pages. Price, $1.25.

This book of daily devotions by a bishop of Methodist Episcopal Church meets a widely felt n and does it remarkably well. The quoted mater are fresh and carefully chosen. Says the auth "A new consciousness of the inwardness of a genu Christian life appears to be replacing in the mi of thoughtful people overindulgence in external ligious forms, as well as in social activities. Suc movement is doubtless wholesome, and to be enco aged. If the Christian church is sufficiently 'streng ened with might in the inward man,' its power change lives and life in general will become gr Improvement of society, of government and of human relations awaits the betterment of man."

I Believe in People. By Archer Wallace. Rou Table Press. 1936. 210 pages. Price, $2.00.

Out of his remarkably wide acquaintance w biography this gifted writer of inspirational books collected a wealth of brief, interest-filled stories wh exhibit life at its best. He shows how brave so have been able to triumph over adversity, afflicti and disease.

The Secretary's Book. By S. J. Wanous. T Ronald Press Company. 1936. 334 pages. Pr $2.50.

By a professor of business administration. Co prehensive and authoritative. For stenographers, s retaries and office-workers generally.

Lesson Topics for August

August 2. Philip's Missionary Labors. Acts 8: 5-40
August 9. Saul Converted and Commissioned. Acts 9: 1-31; 22: 3-21; Galatians 1: 11-17 1 Timothy 1: 12-17.
August 16. Sowing and Reaping. (Temperance Les son.) Galatians 6: 1-10.
August 23. The Gospel for All Men. Acts 10: 1 t 11: 18; Romans 1: 13-17.
August 30. Beginning of World Missions. Acts 11 19-26; 13: 1-12.

INTERNATIONAL SUNDAY SCHOOL LESSONS
IMPROVED UNIFORM SERIES
THIRD QUARTER, 1936: THE SPREAD OF CHRISTIANITY

(First Half of a Six-Months' Course—Studies in The Acts, The Epistles, and The Revelation)

AIM. To lead the student to an understanding of New Testament Christianity, and to beget in him the desire and purpose to live the Christian life and to win others to faith in the Lord Jesus

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1934, by the International Council of Religious Education and are used by permission

LESSON I. JULY 5. EMPOWERED FOR THE WORLD TASK

Acts 1:6-14; 2:1-47. (Verses printed, 1:6-9; 2:1-11, 32-38)

GENERAL THEME: THE COMING OF THE HOLY SPIRIT IN POWER

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: John 16:7-14

EY VERSE: Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8

1:6 When they therefore were come
gether, they asked of him, saying, Lord,
lt thou at this time restore again the
ngdom to Israel?
7 And he said unto them, It is not for
u to know the times or the seasons,
hich the Father hath put in his own
wer.
8 But ye shall receive power, after that
e Holy Ghost is come upon you: and
shall be witnesses unto me both in
rusalem, and in all Judæa, and in Sa-
ria, and unto the uttermost part of the
rth.
9 And when he had spoken these
ngs, while they beheld, he was taken
; and a cloud received him out of
eir sight.
2:1 And when the day of Pentecost
s fully come, they were all with one
ord in one place.
2 And suddenly there came a sound
m heaven as of a rushing mighty wind,
d it filled all the house where they
re sitting.
3 And there appeared unto them cloven
ngues like as of fire, and it sat upon
ch of them.
4 And they were all filled with the
ly Ghost, and began to speak with
er tongues, as the Spirit gave them
erance.
5 And there were dwelling at Jeru-
em Jews, devout men, out of every
ion under heaven.
6 Now when this was noised abroad,
multitude came together, and were
founded, because that every man
rd them speak in his own language.
7 And they were all amazed and mar-
velled, saying one to another, Behold, are not all these which speak Galilæans?
8 And how hear we every man in our own tongue, wherein we were born,
9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,
10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and proselytes,
11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.
32 This Jesus hath God raised up, whereof we all are witnesses.
33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
34 For David is not ascended into the heavens: but he saith himself, The LORD saith unto my Lord, Sit thou on my right hand,
35 Until I make thy foes thy footstool.
36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.
37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?
38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Bible Message for Every Day

Monday. The Holy Spirit Prom-
l. Joel 2:21-29. Our Lord does not
us to witness for him without pro-
ing the power therefor. Upon you
me he lays none of his tasks without
mising his cooperation. (Cf. 2 Cor.
9.)

Tuesday. The Holy Spirit Received. Acts 2:1-11. Of course this blessing comes, sometimes richly, to persons who are alone; nevertheless it is significant that here it was a group that received the Spirit, in wondrous measure. Get together, with other Christians!

Wednesday. The Power of the Spirit. Acts 2:32-38. The sources of this power are heavenly, divinely high and deep: the cross, the conquered grave (ver. 31), the heart of God and his throne.

Thursday. The Presence of the Spirit. Ps. 139:1-10. A missionary said: "Not until I had made that long voyage to Shanghai, and then traveled a thousand miles farther into the hinterland—so far from home, and yet with the feeling that my Lord was still very close—did I appreciate the preciousness of his 'abide with you forever.'"

Friday. Gifts of the Spirit. 1 Cor. 12:1-11. When they are so many and so various, it stands to reason that some—or at least one—of them will be found in you ("is given to every man," ver. 7). Seek it, and use it!

Saturday. Witness of the Spirit. Rom. 8:9-17. I like that word "follower" (of Christ) as a designation of the Christian. And Paul says that is how we know that we are "sons of God."

Sunday. The Office of the Spirit. John 16:7-14. If we expect to have the Spirit as the Comforter and the Spirit as the Advocate (Rom. 8:26), must we not be obedient to the laws of the Spirit?

At the Threshold of the Lesson

This is a lesson about power; in particular, spiritual power. Power is one of the supreme things of the universe and life. We alternately wonder at and are frightened by the manifestations of the power of nature; men crave power over their fellows or power to do things; the soul knows its need of power from outside self, from "on high," to overcome evil and live the good life. When it comes to real power, self-sufficiency breaks down.

When men talk about power, of any sort, they are at once inquisitive as to its source. In this lesson we are to consider the source of the—spiritual—power of the Christian. We are not to limit ourselves to the event there at Jerusalem long ago that we associate with the word Pentecost, for the Christian of today has need of that same power.

The Lesson Before Us

I. Power; Spiritual Electricity

The Holy Spirit and electricity are the two most powerful forces in God's universe, the one in the spiritual, the other in the physical world. Or, if we do not like to partition the universe, by the Holy Spirit God acts mightily through the spirit of man; by electricity mightily through matter.

What was lacking? Your house has been wired for electricity. The fixtures and bulbs are all in place. You have installed all sorts of labor-saving appliances —flat-irons, toasters, washing-machines, etc. Everything is ready. But as yet there is no current of the wonderful fluid-power, and your machines are useless and your house is dark at night. So it was with the infant church of Christ, represented by those few disciples at Jerusalem.

The stage had been all set; Jesus had given his teaching, outlined his Kingdom's program, made the awful but necessary sacrifice of the cross, and in his parting words commissioned the disciples to go forth and win the world to his following. What was lacking? Just one thing—power.

II. Power Promised

That power had been promised. Even back in Old Testament times God did not leave those who were minded to do his work without the power to do it. He never does. "The God of Israel is he that giveth strength and power unto his people" (Ps. 68:35). And when the prophet Joel looked on ahead to the fulfilled Kingdom he saw its "servants" equipped with the power for its service (Joel 2:28-32).

Jesus was constantly linking up power to do his work with faith in him (cf. John 14:12). Then just before going away he had assured them of this new and fuller enduement (Acts 2:8). The promise of it was indeed his going-away legacy. They were waiting, as he had commanded, there at Jerusalem, a little, impotent, but expectant company. What a miserable failure they would have made of it if they had immediately set to work at the Kingdom's great task without the Spirit's reenforcement! Yet Christians are all the time making that mistake—and miserably failing.

III. How the Power, the Spirit, Came

Overwhelmingly. The new power was round about them in light and sound, flooding through their souls, engulfing them with its wonderfulness. For the time-being they seemed immersed in it. "Baptism of the Holy Spirit" is an appropriate phrase. Pronounced religious experiences are usually accompanied by strange subjective phenomena and intense emotion. The inspired word here is doing its best to represent for us what took place; but human language has its limitations, is often inadequate. The best we can say is that something remarkable, momentous, happened: they received the Holy Spirit.

No more can any Christian explain how the Spirit comes to him. That he is set on fire, that there is a noise in his life, is practically all he knows about it —and that now he is able to tell all sorts of people the story of Christ and the cross—"every man in his own language."

Jesus had likened the Spirit to the wind (John 3:8). The flaming tongues may have been emblematical of purified and enkindled emotion, and associated with the baptism of fire of which he spoke (Matt. 3:11). Like the wind, the Spirit purifies and animates; like the fire, the Spirit consumes evil passions and enkindles devotion.

IV. To Whom the Spirit Came

There are lessons for us in the mood of the disciples at the Spirit's advent:

1. They were a brotherhood, in the truest sense of the word; banded together by isolation from their nation and ancestral faith, by apprehension, but also by a common loyalty to the Person whom they had followed ("one hundred and twenty souls fused into one great faith and passion," Snowden). Unanimity is a *sine qua non* of successful, effective worship. It must be difficult for the Spirit to come into the worshiping company that is pervaded by disharmony, jealousy, bickerings and ill-will.

2. Assembled, full of thoughts of their Lord. Although they had just seen him go away into the clouds, they knew that he was with them still. Their gathering in his name gave them the assurance of his presence (Matt. 18:20).

3. Waiting expectantly for the Spirit's coming, they had put themselves into a receptive mood ("They that wait upon the Lord").

V. Results

We should not be confused by the outward phenomena of Pentecost. Our topic is "the power of the Holy Spirit" —that empowers for the church's world task. The greatest wonder of all that wonderful happening is the change that took place in those disciples. Now they had power—a vastly larger amount of the power of God than they had had before, even when they worked side by side with the Master. Their impotence is replaced by potence, their fear by remarkable moral bravery, their faithfulness by a courageous devotion that we never cease to wonder at. The resurrection had begun their transformation, the gift of the Spirit completed it.

Peter is a case in point. We cannot imagine him preaching such a bold and effective message as that reported here (Acts 2:14-36) before Pentecost—a sermon that added three thousand names to the roll of the young church, right on the spot. We use the expression "twice-born men"; Peter was now a thrice-born man. Not long before t fateful night of the betrayal, he shamefully denied his Lord; or la up there at the lake, had been jeal of his fellow disciple John. But see now! Or when he witnesses, there Rome—tradition says head downwar on his cross.

Practical Questions for Class Discussion

This will consist largely of a presen tion by the different members of class of what they understand by possession of the Holy Spirit, "the of the Holy Spirit," today; but m particularly of instances of the power the Spirit in their own lives, and lives of others. Missionary history rich in illustrations of this nature. Th will scarcely be time for a discussion the personality and office of the Spi The items of the following section however, offered for the benefit of th who would further study the subject.

Notes and Comments

Name. The substitution of H Spirit for Holy Ghost was one of important and needed changes in the vision of the New Testament of 18 In the reign of King James ghost a common synonym for spirit. It become obsolete, except in the sense specter, wraith, and so should not applied to the Holy Spirit. Still, name Holy Ghost has acquired a h lowed significance that makes the chu reluctant to give it up. "Paraclete" the word used by Jesus in John 14:1 which he proceeds to interpret by "H Spirit"; or, farther on, "the Spirit truth." This Greek word Paraclete m be translated either Advocate or Help The latter signification we have adop in "The Comforter."

The question is often asked, did Spirit exist before Pentecost? In a c tain sense, Yes. But "not till after day of Pentecost was the Holy Spirit the world in his official sphere . . . first two persons of the Godhead n hold residence in the church through third. The Holy Spirit during the pr ent time is in office on earth, and spiritual presence and divine commun of the Trinity with men are throu him" (A. J. Gordon, *The Ministry the Spirit*).

God is one. Jesus positively reaffir this Old Testament teaching. Every thodox trinitarian Christian is a mo theist. To make Father, Son and Sp three distinct individualities is to la into polytheism. Yet this divine Pers ality is threefold, or triune. This f lows from Jesus' identification of hi self with the Father and from his ferring to the Spirit in personal ter ascribing to him personal attributes a offices. "This ascription to the Spirit a personal subsistence distinct from t of the Father and of the Son cannot

xplained as personification" (A. H. trong).

"*The Holy Spirit*—who establishes in ır unrighteous human life the right-eousness of heaven, and who has no peace or rest until all dead things are made alive, and a new world comes into being."—*Karl Barth.*

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,[1] Columbus, Ohio

God forbid that I should dampen the ıthusiasm of any instructor or pupil the presence of a warm text descrip-ve of the amazing and bewildering ex-eriences of the early followers of Jesus, athered together in this early Christian onference, or convention, held in Jeru-alem. Such dampening process could be ccomplished by turning the discussion ito the philosophical aspects of the octrine of the Holy Spirit. Philosophy nd theology travel together throughout ie course of church history. Pick up ıy church history and you will see what mean. I take Prof. A. H. Newman's *Manual of Church History* because it appens to be lying on my desk as I rite these words.

"According to Justin, the chief work f the Holy Spirit was the inspiration of ie prophets."

"The Trinity of Iranaeus would there-ore be: God in the world, God in hrist, and God in himself."

"Clement (of Alexandria) has no ear statement on this subject . . . one Holy Spirit who is everywhere."

"The Holy Spirit Origen regarded as ie first and most exalted of all beings roduced by the Father through the on."

It is easy to lose the force, energy, ower, verve, push and pull that natu-ally come from a sympathetic contempla-on of the experiences recorded in the rst and second chapters of the Book of cts. The way to lose them would be try to microscope the sayings of men out the Holy Spirit. There is a time r such critical study, but the time and ace are not in the class made up of you-and-I kind" of people, who seek omething having application to our con-mporary problems of adjustment to a uel civilization.

That was a great convention! Among e items of business was the election a successor to Judas on the Apostolic oard of Directors. Dramatic and spec-cular events succeeded themselves with azzling rapidity. Here are some of em: Jesus' presence and sudden dis-ppearance; the two men in white, the ngues of fire, following the unusual ast of wind, the speeches by many in reign languages. There was a notable rmon—by Peter, who spoke of repen-nce, baptism, sins forgiven, and "the gift of the Holy Spirit." Three thou-sand people were baptized in one day. Communal living was adopted. No wonder they were amazed and be-wildered. Who wouldn't be?

The author of the Book of Hebrews (eleventh chapter) was amazed at the life of Abel, Enoch, Noah, Abraham, Gideon, Barak, Samson, Jephthah, David, Samuel. You and I are amazed as we read of Peter, Paul, and John. I am amazed at the life of Adoniram Judson. Dwight L. Moody's life amazes me. So do the lives of those "who by their faith conquered kingdoms, attained righteous-ness, received new promises, shut the mouths of lions," and things like that. I do not know the "how" of the Holy Spirit. Is it not enough for us to know that "God is dealing with you as his sons," and can we not therefore heed the urging: "So tighten your loosening hold, stiffen your wavering stand, and keep your feet in straight paths."

I cannot presume to build artificial barriers (my own creedal barriers) about the work of the Spirit of God. Every good deed merits the favor of God. God's groove of human behavior may be different from ours. The impact of the divine life is upon us. The urge of sacrificial service is felt. We labor for righteousness, though discouraged. We do not know how God works ("in mysterious ways"), but we do sense help, power, cheer, encouragement. Per-chance it is the coming of the Holy Spirit in power.

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Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

Empowered for the World Task

In one of my childhood books, *History of the New Testament in Words of One Syllable,* there is a picture entitled "The Coming of the Holy Ghost." That pic-ture always interested me. I found joy in seeing figures of women there as well as men. I think now that part of my devotion to that picture was due to the artist's portrayal of the tongues of flame coming first to these women. Whether it was done for the sake of artistic composition or because of a chivalrous attitude that said "women first," or whether—if the artist was a woman—it was done with deliberate intent to prove woman's equality (perhaps superiority!) to men I do not know; I only know that in those years the picture captured my imagination, gave me a sensation of great gladness, made me catch my breath with expectancy.

It still has the same effect upon me, only I find now that my imagination is more penetrating. I ask myself, "How was it that the Holy Spirit came to this particular group in such fulness? There were hundreds of other people living in those days. Why did the Spirit come to only this small group and not to the others? And why is it that during all the years since then the Spirit has con-tinually been making choices, coming to some, filling them to overflowing, so that they have become 'fountains of living water,' and passing others by, leaving them dry—broken cisterns that can hold no water?"

As I sit pondering these questions I am impelled to turn to those verses in the first and second chapters of Acts which are not printed in the lesson text for today, and there I find a partial answer to my questioning. *That early group had certain characteristics, certain habits, that were a preparation for the coming of the spirit in power*—char-acteristics that we might well study if we are concerned about being empowered for the world task.

In the first place, they kept close to Jesus. In his life and after his death they stayed near him. True, at times they "slept," but they were always within speaking and hearing distance. Never outside the area of his magnetism, they were ever drawn to him and held by him as steel filings are held by a magnet.

In the second place, they accepted Jesus as their risen Lord. At first they did not recognize him, and for a time Thomas doubted, but once they said "I have seen the Master" they did not fluctuate in their feelings or vacillate in their actions or waver in their resolutions. They listened eagerly to all he had to tell them. For forty days after his death they heard him speak of the things pertaining to the kingdom of God. They questioned him concerning the time when he would restore the kingdom to Israel. They had absolute faith that he had conquered death, that he was still their Lord, as truly as he had been before his crucifixion. It does not stretch the imagination much to picture them gathered together in that upper room, Peter and James and the others, singing, "I know that my Redeemer liveth" (Job 19:25); and hearing them, I have another explanation for the coming of the Spirit to them: *Their hope had passed through faith to knowledge.* The Spirit always comes to those whose faith makes evident the things not seen, whose vision urges them to say, "I know whom I have believed" (2 Tim. 1:12).

In the third place, this group of early Christians had learned how to live to-gether in peace and harmony. That they had times of initial disagreement we know from the appointment of two of their number to fill the place of Judas (Acts 1:23). Each of the two candi-

dates must have had backers, or he would not have been named; and certainly those who made the nominations must have hoped their candidate would be elected.

Study now how they proceeded with the ballot. Instead of vituperative campaign speeches there was prayer. Instead of appeals to personal prejudices there was a petition to the Lord to show which of the two he would choose. Instead of laying the case on the counter of nepotism they laid it on the altar of God. And they gave forth their lots, and the lot fell upon Matthias and he was numbered with the eleven apostles (Acts 1:26). Joseph, called Barsabas, and those who were for him must have felt a bit disappointed, but there is no record of their demanding that the secretary record the minority vote, no record that Barsabas left the group because he was defeated. And this, I think, is no conscious omission. I believe such record is not there simply because such an event was not there to be recorded.

How grieved the heart of God must be as he witnesses the lack of peace and harmony in some church groups today! Members of ladies aids grow cold because their side loses in the choice of yellow daffodils over pink carnations, or ham over turkey for the church dinner. Deacons allow differences of opinion about red and gray carpets for the church aisle to dim their fellowship. Churches split because the losing minority can not adjust itself to the victory of the majority. *Contention is the bolt that bars many a door against the coming of the Spirit.* Paul's warning to the Romans, "unto them that are contentious . . . tribulation and anguish" (Rom. 2:8, 9), has a pertinent present-day application. If that early group of Christians of whom we read in today's lesson had been contentious there would have come to them, too, that day tribulation and anguish. Instead, because they were of one mind living in peace, there came to them the Holy Spirit in all its power.

The Lesson Lived

Susanna G. Fisher

The Greater Thing

There were added unto them about three thousand souls (Acts 2:41).

The longer I live the more I am convinced it is a greater thing to influence a man whose will is set against God, to have that will broken and brought into subjection to God's will—or, in other words, it is a greater thing to have power over a living, sinning, God-hating man—than to quicken the dead. He who could create a world could speak a dead man into life, but I think the greatest miracle this world has ever seen was the miracle at Pentecost. The men who surrounded the apostles were full of prejudice, full of malice, full of bitterness, their hands, as it were, dripping with the blood of the Son of God; and yet an unlettered man, a man whom they detested and hated, stood up and preached the gospel, and three thousand of them were immediately convicted and verted, and became disciples of the Jesus Christ.—*D. L. Moody.*

Proofs of His Resurrection

Ye shall be witnesses unto me . . . the uttermost part of the earth (1:8).

How can one be certain that Jes with God? It is a question of the importance. There are four line proof. The first is to read reliable dence that Jesus rose from Jos tomb—this is for the lawyer. The ond is historical—the existence of Christian church—this is for the sch The third is mystical—the experien Christians—the nature of Jesus' this is for everyone. The last is akin to the mind of Jesus, who accustomed to insist on the self-evi ing power of his life. He is alive cause he could not die. "I am resurrection and the life."—*John Wa*

What the World Expects

They were pricked in their heart (2:37).

The world wants men who are s from secret faults. The world can on an outside goodness and go very in uprightness and morality, an expects that a Christian shall go be it, and be free from secret faults. world expects, and rightly, that Christian should be more gentle, patient, and generous, than he who not profess to be a disciple of the Jesus.—*Mark Guy Pearse.*

Lesson II. July 12. COURAGEOUS WITNESSING FOR CHRIST

Acts 3:1 to 4:31; 1 Cor. 1:21-25. (Verses printed, Acts 4:5-12; 1 Cor. 1:21-25)

General Theme: WITNESSING UNDER PERSECUTION

Prepared by Mitchell Bronk, D. D.

Devotional Reading for the Opening Service: Romans 10:8-15

KEY VERSE: We ought to obey God rather than men.—Acts 5:29

Acts 4:5-12

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

1 Corinthians 1:21-25

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

A Bible Message for Every I

Monday. Witnessing Under Per tion. Acts 4:5-12. You will ofte reproved, sometimes perhaps persec as you witness for Jesus; but remer Peter and John. Witness!

Tuesday. Faithful Witnessing. 1 1:21-25. Disregarding the sign tha Jews sought, and careless of the hu wisdom of which the Greeks mad much, Paul went right on preaching simple gospel of Jesus. There is al the temptation to "accommodate," we must hold to the truth as it Christ Jesus, whether or no!

Wednesday. Promise of Help. 21:10-19. In the business world is much talk of "financial backing," in militarism of "reenforcements"; Christian is always assured of his L support and cooperation.

Thursday. Proud of the Go Rom. 1:8-17. The more we know the real and deeper meaning of the

and its wonderful accomplishments, prouder we are of it—and to profess Timid, apologetic Christians need ucation in Christianity.

Friday. Holding Fast. Heb. 4: 9-16. t this is only one side of the picture. rist is not merely a Rock of Ages to ich we cling, he is the strong Deliv- r who holds us fast, the tender Shep- rd who grabs us when we would slip er the precipice.

Saturday. Reward of Faithfulness. v. 7: 13-17. The whiteness of re- mption is attained not alone by the ansing of a pure and good life; there st also be the blood-bath of sacri- al living.

Sunday. The Triumph of Faith. m. 10: 8-11. Revised version has, Whosoever believeth on him shall not put to shame," instead of "shall not ashamed." But even this is too mild; ter Goodspeed's rendering, "No one o has faith in him will be disap- nted."

At the Threshold of the Lesson

We are told that after Pentecost, and remarkable ingathering "on that ," the disciples gathered at Jerusalem ontinued stedfast," to the teaching, in owship, and in worship. The Twelve Iatthias had taken Judas' place, 1: 26) ercised the power that Jesus had con- red upon them to work miracles. ere were continual accessions to the rch. So the word "pentecostal" has ome synonymous with "faith very ch in action."

As Jewish Christians the Twelve still k part in the Temple worship—or at st parts of it. As they were about to er the Temple for afternoon prayers ter and John tarry at the Gate Beauti- to perform a beautiful act of mercy. e crowd that assembles, after the man- of city crowds, affords Peter a fine aching opportunity; his second ser- n, in Acts. It is a brave, pointed, ective message: indeed, it increased number of believers from three to thousand, did this sermon; but it Peter and his companion into trouble h the leaders of the Jewish state rch. They are arrested and pass the ht in jail ("ward"). Tie up their ing with "howbeit many believed."

The Lesson Before Us

BEFORE THE COUNCIL. Acts 4: 5-12

gathering of the Sanhedrin, the at council of the Jewish nation, is cribed here. Its membership is said ave been seventy-one, though prob- only a part of them were ever ent at a session. It was controlled the party of the Sadducees ("kin- l of the high priest"). For "rulers" dspeed has "leading members of the ncil"; and they were probably those had held the office of high priest.

By what power, or what name?" er had already told the people (3: 12). "Name" here is equivalent to authority. It is the power of the crucified and risen Christ, through the agency of the Holy Spirit.

And what a different Peter it is from the coward of the night of Jesus' arrest! He dares throw at the august council the murder of the Master. He quotes the words of Psalm 118, which Jesus had already applied to himself (Matt. 21: 42): The council are fitly called "the builders," for on them depended—supposedly—the religious edification of the nation.

II. JESUS ONLY

Peter's sweeping pronouncement, in verse 12, has taken its place among the dozen biggest words of the Christian faith; and has been the text of sermons innumerable. It was used as the rallying cry of the Schmalkald League, organized in 1531 for the defense of Protestantism in northern Europe. It is said that the efforts of this league completed the Reformation.

III. THE QUANDARY OF THE COUNCIL

The man who had been healed was standing there well and strong—formerly he had had to be carried—by the side of the accused disciples; and those disciples and the name of the Jesus whom they had despised, rejected and crucified had done it. The council couldn't get around the fact (ver. 16). The miracle of a saved man is always the great unanswerable argument in favor of the gospel's truth and worth (cf. John 9: 25, 30).

There was the added problem of the source of the disciples' miraculous power. "Name of Jesus Christ," Peter had said. But that explanation didn't satisfy the council. "Association with Jesus," they concluded. That after all was a better explanation, or at least a fuller one, than Peter's. "They had been with Jesus" (ver. 13).

In the old days when every community had its flour-mill, people could always tell if you had been in the miller's company—he would have left his mark on you. You can't be much with your Lord and Saviour without giving evidence of the contact.

IV. THE COUNCIL OR GOD?

The spirit and attitude of Peter (and John) find expression in the memorable defy recorded in verses 19 and 20. It is another "shot heard round the world"; another utterance that "has come thundering down the ages." Luther at Worms had these words in mind when he braved the council there and they prompted his famous challenge: "Here stand I, etc." The authority of men or the authority of God—to which shall I be obedient? But I am God's apostle, and therefore I must speak, when he tells me and what he tells me.

So, too, when John Bunyan was put in prison because he preached the gospel, and was threatened with banishment if on his release he continued to preach, he replied, "If I were out of prison today, I would preach the gospel tomorrow, by the help of God!"

"Dare to be brave, dare to be true,
Strive for the right, for the Lord
is with you!"

V. WHY PAUL'S WITNESSING WAS COURAGEOUS. 1 Cor. 1: 21-25

We attach two meanings to the word witness: "testify," and "suffer for" (the Greek word is our "martyr"). In both these senses Paul bore splendid witness for Christ Jesus; the most effective, resultful of which the church has record. And in the face of two tremendous antagonistic forces: Greek wisdom and Jewish bigotry. In estimating Paul we should always remember what he "was up against."

Greek wisdom is the finest accomplishment of the human intellect. We are living and thinking today in its light. It was, however, ineffectual to save men in any of the senses of that word save. Mrs. Montgomery's translation of verse 21, "the world by its philosophy knew not God," well puts it. This wisdom had eventuated either in a selfish hedonism (the Epicureans) or in a hopeless frustration and despair (the Stoics).

To this world (the thought world of Greece, Rome, and all the Mediterranean region) *Paul offered the gospel of his Christ.* There were many reasons why, as he says, they found it "foolishness"; "all nonsense"! They could not see things except through the intellect (reason), but Christ must be seen through the heart. They demanded logic, but Christ demands faith. They sought serenity and joy, and Christianity offers sacrifice—a cross. They wanted to live fully in this life; Paul taught that the best is the other side of death. Nevertheless, the preaching of this "foolishness" won that far-flung Greek-thinking world.

The Jews had a pure conception of God, but the most of them couldn't somehow get near to him—because their approach was materialistic; that is, they tried to see him and worship him supported on the crutches of form and ceremony; old, fossilized forms and ceremonies at that. The apostle Paul was holden to his Lord's word about God, "in spirit and in truth."

The other stumbling-block was the Kingdom ushered in by Jesus. They were expecting a kingdom, but as a power "to slay their foes and lift them high," a kingdom of force and show, and of this world. That of Jesus and Paul was a reign of peace and love. So they "stumbled." Paul labored long and hard to bring them to his Master, for they were his own people. His heart bled for them (Rom. 9: 1-3). He knew that for them, as well as for the Greeks, the gospel that he preached would be salvation, "the power of God and the wisdom of God."

Practical Questions for Class Discussion

¶ Are there experiences in the lives of us average Christians that may rightfully be called persecution? Or do we make too much of the little interferences that come up to hinder us in following Christ?

¶ Isn't one value of the Book of Acts that it shows us, by contrast, what an easy time the modern Christian has of it?

¶ Wasn't the hardest blow that was ever given Jesus, Peter, or Paul, refusal to accept the good news of salvation that they were presenting?

¶ It is sometimes said that if a minister —or active church worker—doesn't have a certain amount of opposition (persecution?) it is a sign that he "isn't on the job." Is this true?

¶ Or are some of the more refined forms of persecution, that the Christian of today meets, as hard to bear as imprisonment, the lash, and suchlike?

¶ Thus the question arises, which is greater, physical courage or moral courage?

¶ There have been persecutions on the foreign missionary field in our day. Have they had any effect on the movement? Would a little more opposition be good for the church?

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Before me as I write is an early edition of Fox's *Book of Martyrs*—faded, old, with fantastic illustrations. There is a suggestion in the title of today's lesson to draw upon it and curdle the blood by quoting copiously about "A Lady Seized by Inquisitors"; about Polycarpus praying while being burned at the stake; about Saint Laurence burned to a crisp upon a red-hot grill; about persecutions, inquisitions, usurpations, massacres; the Albigenses and Waldenses; or about Cyprian of Carthage, who, when commanded to conform to the religion of the empire, boldly made a confession of his faith in Christ and was banished—later to return to be beheaded (September 14, A. D. 258).

As for Laurentius (Saint Laurence), he foresaw his approaching martyrdom. "He collected all the Christian poor and distributed among them the treasures of the church. . . His conduct alarmed the persecutors, who seized on him, and commanded him to give an immediate account, to the emperor, of the church treasures . . . whereupon with great diligence he collected together a great number of aged, helpless, and impotent poor, and repairing to the magistrate, presented them to him saying, 'These are the true treasures of the church.' . . He was ordered to be fastened to a large gridiron, with a slow fire under it, that his death might be the more tedious. . . Having lain for some time upon the gridiron, the martyr called out to the emperor in a kind of jocose Latin:

"'This side enough is toasted,
Then turn me tyrant and eat;
And see, whether raw or toasted,
I am the better meat.'"

The martyr spirit has always been with us. If trials and troubles were to come upon us, making our faith in God to be tested, I believe that very many would stand forth as God's heroes—provided the test were wrapped about with spectacular and unusual trappings. Routine and ease seem somehow to sap our energy and subtly induce us to be satisfied with the soft and the flabby. Many a father, however, has worn himself to nervous prostration to provide for his family. Many a mother travels habitually the way of service and consuming love, and retires at night with a prayer on her lips for sons and daughters sometimes thoughtless of the great devotion heaped upon them by her who stands next to God as a symbol of all that life holds dear. As Deborah is one of the less-known of the Bible's great, so are there hundreds of devoted men and women today living without pomp or splendor in the knowledge alone of the righteous Father who sees, understands and remembers.

Misdirected enthusiasm is the curse of the world. Absorption in a noble cause is the ear-mark of the hero or martyr. Everyone has heard of Palissy porcelain. Not all know that Palissy, as he felt he was on the threshold of success, discovering that the heat of his furnace was not great enough to melt the enamel, tore down his garden fence, the doors of his hut, the furniture in his house—and was adjudged insane by his wife. Palissy became the beloved of the common people. But he was a Protestant. He was accused of false teaching. Refusing to recant, he was cast in the Bastile, where he died after a term of imprisonment. He took to his faith that same devotion, enthusiasm, and courage that he heaped upon his fiery furnace in evolving the famous porcelain bearing his immortal name.

So I say if men could, and would—because they can if they will—stand for their Christian faith in office and factory with the zeal they show for work and business, there would be no bemoaning of the absence of martyrs, even in this modern day of too easy experiences.

"None but men of fine parts deserve to be hanged," said Bacon. Only men of deep convictions can ever be martyrs. The fellow with nothing to lose never lose it. I recall what Wa Rauschenbusch says in *Christianity the Social Crisis:* "Its (primitive Cl tianity's) distinctive quality was passionate moral energy with whic pressed for action." Difficulties, trou persecution—these make the coward The martyr spirit upholds.

Before My Class of Women

Colena Michael Anderson, McMinnville, Oregon

COURAGEOUS WITNESSING FOR CHRI

Peter, standing before the high pr the rulers, the elders and the scribes, saying to them, "This is the stone wi was set at nought of you build which is become the head of the corn stirs us deeply. Paul and Silas, a they had been beaten, with their fast in stocks, singing praises to G move us (Acts 16:22-25). Adoni Judson in a Burmese jail, and a hos Christians in China facing a Boxer kindle us with pity but admiration. C sidering them and the many other f less witnesses for Christ through ages, we ask, "Whence came their co age? How could they openly dec their loyalty to Jesus when they k that torture and death awaited the Through what power were they made unafraid?"

It is strange how for years we k on asking questions like these, and t suddenly in some unexpected p stumble upon the answer. Certainl never expected these questions to answered by a quiet Chinese girl wh I had never seen; yet one day, as Chinese-language teacher told me story of his younger sister's marri I saw with unusual clarity how rageous witnessing is made possible.

Years before, this young girl's fat Mr. Tso, had heard of "the Jesus trine" and with the other members his family had become a Christian. had previously engaged his daughte the son of another non-Christian. tom is binding in China, and so in time Mr. Tso had to send his daug to the home of her bridegroom, know it to be a place where idols were w shiped and ancestor worship practi On the day of the bride's departure her red bridal chair, with no one accompany her but her old *a* (woman servant), Mr. Wu, the Bap minister, and several of the bride's friends came to see her leave. Be she went they all prayed together. three days this little group of Chris friends continued in prayer, staying to the father and mother and o brother to comfort them in their f for the struggle that the beloved dau ter and sister would be having to end After three days the elder brother was the custom in those parts, was to call upon his sister. From here the story is as my teacher told it.

I feared, as I went, for I knew the
y some Christian brides are treated in
n-Christian homes. All the way I ate
terness, thinking of what I should find.
t when I came to my sister—here his
ce lighted with joy and his voice be-
ne unsteady with emotion—I found
r with her Bible in her hand. She had
en reading it to her mother-in-law! In
swer to my astonished look, my sister
d:

'Oh, brother, place your heart! I
ow how fearful you have been for me,
do not fear any longer. It has all
en so easy. Even my refusal to bow
the ancestral tablets was passed over
oothly."

'You refused to bow to the tablets?"

'Of course. You did not expect me
did you? Ten parts true, I bowed to
husband's father and mother, but to
ancestral tablets I would not bow,
cause I could not—certainly not as
y wished me to, in worship, as though
tablets were deities."

'But when you refused——"

'When I refused there was a great
rmuring. The guests began saying
ly things to me. But my mother-in-
v arose and hushed them. The guests,
know, expected her to punish me, to
ke me lose face in some hard way.
ey all expected that, but I expected
nething different. And what I ex-
cted came to pass. When my mother-
law spoke, her words were as I had
often dreamed they would be. She said, 'Blame her not. Scold her not. If she believes in her God, let her believe. I say,—and who is here to gainsay me?—that she does not have to bow before the tablets nor the idols. The Jesus doctrine church is sixty *li* away. Few of us have heard this new doctrine. How can we judge her? It is enough that the wife of my son bows to me; and she did that. You all saw her. Now go to the feast. Torment her no more.'"

"But what right had you to expect this most unnatural reaction?" I asked my sister. "Weren't you afraid, afraid to the death?"

"No," my sister smiled sweetly, "I was not afraid. Why should I have been? For years I had prayed my mother-in-law and myself into that very moment. Every day since I was old enough to know what it would mean for me, as a Christian, to go to a non-Christian home I had prayed God to give my mother-in-law an understanding heart."

In that young bride's simple statement I found the explanation to many another courageous witnessing. It was in *the hour of prayer* (Acts 3:1) that Peter healed the lame man. At midnight Paul and Silas *prayed,* and then sang praises (Acts 16:25). The order of their acts is important—prayer first and then praises. Through prayer came the strength for praising. Many a Christian, Chinese as well as foreign, faced the clubs and knives of the Boxers because they were fortified by *prayer.* Mr. Tso's sister had strength to defy custom because she had *prayed* her way up to that very hour. That one may open his mouth boldly to make know the mystery of the gospel he must, in addition to taking unto himself the whole armor of God (Acts 6:13-17), *pray* always with all prayer and supplication in the Spirit (Acts 6:18). To be forewarned is to be forearmed. To pray beforehand is to be prepared.

The Lesson Lived

Susanna G. Fisher

COULD NOT PAY

Such as I have give I thee (Acts 3:6).

"Don't teach. We have nothing!" were the words with which a poor old Hindu village woman greeted the missionary. She was used to the Brahman who mutters texts from the sacred books in an unknown tongue and curses the hearers if they do not fee him. The missionary explained that the good news of Jesus Christ was without money and without price, and after she had listened attentively she plucked pods from a dried bean-vine and handed them to the worker, saying: "Plant these in your garden. They may grow." Such utter poverty, such responsive gratitude!"

LESSON III. July 19. CHRISTIANS AND SOCIAL SERVICE

Acts 4:32-35; 6:1-7; 9:36-39; 2 Cor. 8:1-9; 1 John 3:13-15

(Verses printed, Acts 4:32-35; 2 Cor. 8:1-9)

GENERAL THEME: SOCIAL SERVICE IN THE EARLY CHURCH

[This lesson written by W. QUAY ROSSELLE, D. D., Malden, Mass.]

Devotional Reading for the Opening Service: Psalm 112:5-10

KEY VERSE: He himself said, It is more blessed to give than to receive.—Acts 20:35

Acts 4:32-35

**2 And the multitude of them that be-
ved were of one heart and of one
ul: neither said any of them that
ght of the things which he possessed
s his own; but they had all things
mmon.**

**3 And with great power gave the
ostles witness of the resurrection of
Lord Jesus: and great grace was
on them all.**

**4 Neither was there any among them
t lacked: for as many as were pos-
sors of lands or houses sold them,
d brought the prices of the things that
re sold,**

**5 And laid them down at the apostles'
t: and distribution was made unto
ry man according as he had need.**

2 Corinthians 8:1-9

**Moreover, brethren, we do you to wit
the grace of God bestowed on the
rches of Macedonia;**

**How that in a great trial of affliction
abundance of their joy and their
deep poverty abounded unto the riches
of their liberality.**

**3 For to their power, I bear record,
yea, and beyond their power they were
willing of themselves;**

**4 Praying us with much intreaty that
we would receive the gift, and take upon
us the fellowship of the ministering to
the saints.**

**5 And this they did, not as we hoped,
but first gave their own selves to the
Lord, and unto us by the will of God.**

**6 Insomuch that we desired Titus, that
as he had begun, so he would also finish
in you the same grace also.**

**7 Therefore, as ye abound in every
thing, in faith, and utterance, and knowl-
edge, and in all diligence, and in your
love to us, see that ye abound in this
grace also.**

**8 I speak not by commandment, but
by occasion of the forwardness of others,
and to prove the sincerity of your love.**

**9 For ye know the grace of our Lord
Jesus Christ, that, though he was rich,
yet for your sakes he became poor, that
ye through his poverty might be rich.**

A Bible Message for Every Day

Monday. Christian Brotherhood. Acts 4:32-37. This was a voluntary communism, not one compelled by violent force. It was a loving way of dealing with a crisis.

Tuesday. The Grace of Liberality. 2 Cor. 8:1-9. A grace, or *charis,* is a gift of God to us. The thing that combines all grace is love. Liberality is the first expression of love and the first fruit of God's Spirit in us.

Wednesday. The Liberal Soul. Prov. 2:24-28. Stinginess defeats its own ends. One's real fortune is wealth of soul. A miser may have a fat purse, but his soul will be lean. A generous use of possessions puts riches into the soul.

Thursday. Mutual Helpfulness. Rom. 15:1-7. No man liveth unto himself. All virtues have to do with our relationship to our fellow men. If we have the Spirit of Christ, we shall receive all humanity into our fellowship.

Friday. The Open Hand. Deut. 15:

7, 8. The hand is ruled by the heart. We speak of "even-handed justice." That is the first mile. Open-handed liberality is the second.

Saturday. The Open Heart. Col. 3: 12-17. If the hand is closed, it is because the heart is not opened. Out of the heart are the habits of the hand. The issues of the open heart are the materials of a beautiful garment—mercy, kindness, humility, patience, forgiveness.

Sunday. The Generous Man. Ps. 112: 5-10. Generosity is love controlling life. The generous man is "established," because his life is rooted in God, who is love. Generosity is elemental in the Christian life.

At the Threshold of the Lesson

The term, "Social Gospel," is repugnant to many Christian people. To be sure the term may connote what all Christians would reject. No Christian society can be constituted of men and women who are not themselves Christians. Yet history abounds in illustrations of the fact that people who consider themselves good Christians, as individuals, may maintain a social order that disregards elemental Christian ideals. In many cases individual Christians offer no effective protest against the pagan elements in the society to which they belong; indeed, they may derive material profit from those very elements. The true Christian will not only stand for, but practise the "whole gospel."

A Christian is one who has been converted by the Spirit of God. The Holy Spirit is God, and God is love. "He that abideth in love abideth in God, and God abideth in him." Conversion means passing from the control of self to the control of love. No man is disposed sacrificially to give himself to social living until God gets into his heart. But when God gets into a man's heart he becomes a lover of his kind, and proves his conversion by being a constructive social force. In all the Scripture references given us for this lesson generous and purposed helpfulness to our fellow men is held forth as the sure evidence of the changed heart.

The Lesson Before Us

I. The Primacy of Love

Saint John wrote the last words of the New Testament. His Gospel, Epistles, and Apocalypse were written a long time after the other New Testament books were produced. Thus in all probability he gives us the maturest insights of the apostolic church. In all his writings John centers the Christian life in love. In this way he simplifies religion, by reducing all requirements to this one principle. The whole complex mass of the ceremonial law falls away, for "He that loveth another hath fulfilled the law." "The law was given by Moses, but grace (*charis*) and truth (reality) came by Jesus Christ" (John 1: 17).

Love is a means of knowing. "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and *knoweth* God. He that loveth not, *knoweth not God,* for God is love" (1 John 4: 7, 8). We find our powers of thought unequal to the task of comprehending the infinite God. If we are to know him the knowledge must come, not exclusively by rationalistic processes, but through mystical insights of other and deeper functions of our personality. This is the faith by which we walk when sight fails us. Our best thought will vanish away, but there are things which abide—faith, hope, love, "and the greatest of these is love."

This love is far more than romantic sentiment. It is not possessive; it "seeketh not her own." It is the settled purpose to bless and perfect the object loved. That means sacrifice, anguish and vast burden of soul. It is a terrible thing to be a lover in this Christian sense. It will ever mean thorns, Gethsemanes, Calvaries. Every man who loves his neighbor as himself will be Christlike in that he will be a man of sorrows and acquainted with grief. But that is God's redemptive plan, the way of salvation.

Love is the dynamic of all social service. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down (dedicate) our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3: 16, 17.) Compassion means suffering with another, taking his burdens, his sorrows, even his sins, and bearing them as our own. It is not ordinary human nature to do that. It requires the mighty power of the Holy Ghost to do it. We often pray to be filled with the Spirit, little knowing what we ask. Like Jonah, it is our disposition to evade our social responsibilities; but the Holy Spirit thrusts us into them.

This love does not discriminate. Like the sun and the rain, it pours itself out upon all alike. It cannot be confined within any group or race or nation. Group boundaries are perilous irritants. If we love those only who love us, what merit is there in that? Even heathen can go that far. Christians love all men, even their enemies. The Good Samaritan helped his hapless enemy because his love could not be stayed by personal prejudice. If what we call our love is capable of picking and choosing where to bestow or where to withhold it, it is not love at all in the Christian sense. If we do not love everybody, we do not love anybody.

II. Social Service a Privilege Rather than a Duty

"It is more blessed to give than to receive." Do we believe this? Are we capable even of understanding it? If we have come to know the full meaning of these words of the Master, we have r tered one of the deepest lessons of sp tual truth. Only love can teach us w these words mean. May we not af that this saying of Jesus' expresses natural law of the loving heart? the selfish man the Beatitudes are r sense; to the soul that loves they axiomatic, the power of God and wisdom of God.

The needs of humanity furnish its opportunity. If no victims or bers lay along life's highways, th could be no Good Samaritans. In a nobler sense than its original mean the scriptural statement that God given us the heathen for an inherita is true. The missionary enterprise love's most alluring opportunity. there were no poor, there could be rich. A man's material riches do consist of the things he possesses. W gives his *things* their value is the that millions of other humans *need* things he has. The sick, the poor, sorrowing—all the unfortunates of ev sort, are a necessary condition of nobility. If there were none to wh we could give helpful service, we sho be deprived of the blessedness of giv All need is our "inheritance."

III. Spiritual Communism

They had all things in common. communism of the red flag is a br negation of the Christian spirit. It is irruption from below, in which, by lence and blood, the needy would wre property and privilege from those have them. Christian communism, the other hand, moves from above do ward. The possessors of wealth privilege know that these things theirs because of the underprivile below them, and recognize that fact the conduct of their lives. This is st ardship, and this is the Christian mo for the sharing of wealth.

Real wealth consists of spiritual, material things, and these can be had in common with other people. Par hood, friendship, neighborhood, citi ship—such are the high prizes of But no person can have any one of th alone. All these things are the pro of social relationships. No man li unto himself, nor can he—in any s that is real life. We can live in e other. It is not good for man to alone. Indeed it is not possible for to be alone and be a *man.*

IV. The Inspiring Example of th Infant Church

Here at its very beginning the Ch tian church sets before us a demons tion of how the Christian spirit lead social service. Loyalty to creedal mas and devotion to ritualistic requ ments, important as these may be, not exempt Christians from living cially positive and constructive The Jews of our Lord's day had s rated the two; he reunited them. S

mes echoes the spirit of the early urch when he says that true religion fore God consists in visiting the wid-'s and orphans in their affliction, and keeping unspotted from the world. ie first commandment is that we love d with *all* the resources of our per-nality. The second is *like unto* the st—that we love our neighbor as our-ves. What God hath joined together, no man put asunder.

Let me live in a house by the side of the road,
Where the race of men go by—
. . . . . .
Let me live in a house by the side of the road,
And be a friend to man."

Practical Questions for Class Discussion

¶ Russia, under the Tsars, had religion without social service. The Soviets would have social service without religion. Can either be had without the other?

¶ Could a community made up entirely of millionaires successfully carry on? Would not the poor be necessary to such a community?

¶ In what sense is it more blessed to give than receive? Can you give illustrations from your own experience?

¶ Is the Christian church today, in any large way, a constructive social force in the world? How should she express herself socially?

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Early Christianity was primarily in-ard and individual rather than social—the sense of crusading against the ustices of organized society. There is a certain indifference to organized ciety. The first Christians belonged a kingdom not of this world. Obey lers, as a matter of course—"Render to Cæsar." Man was to love God and ve his neighbor. The early church did t set out to save society. It condoned ny things we moderns condemn—very, for example. "Christianity is a ligion of the spirit, and it is in the irit and not in the outer law that its rk has been done" (L. T. Hobhouse). is easy to overemphasize the social nificance of events recorded in the rly chapters of the Book of Acts.

What do you make out of Acts 4: 32-? I do not think the communal prac-e outlined in those verses sets up a del for us to follow. As pointed out the lesson for July 5, Jerusalem was very busy place at that time. It was t long before five thousand believers re gathered. That is a big crowd of ople. Strange things were happening. tense emotional experiences. Fear on every soul. Wonders and signs by e apostles. Many non-residents were town, and so, I dare say, the com-ttee on lodgings and refreshments was rking overtime. Everywhere excite-nt. Maybe there was some neglect daily work on the part of interested sidents of Jerusalem. Little groups of ievers argued about the coming of sus. "Didn't the two men in white y he would come in the same manner we saw him go? Why worry about nts' for tomorrow?" And his friend plied: "Right. Let everybody chip in d help. Nothing should disturb the en flow of these so unusual happen-gs. I tell you, Levi, it is great to be ve."

To me the "sharing all things in common" was only the opportunistic answer to a combination of circumstances requiring special attention, except that the influence of the Spirit of God induced consideration for others and generosity in giving.

What do you make out of Acts 6: 1-7? No doubt here is the birth of the deaconate. We are talking a good deal about mothers' pensions, the Townsend plan, old-age pensions, and propositions of that sort these days. Here is an early organized movement to dispense aid to widows on what modern welfare workers call the "case method." It is obvious that the Grecian widows and the Hebrew widows would have to be studied as to their respective needs—and also that racial or national lines would have to be considered in a manner without prejudice. The handlers of this early relief problem needed to be men of spirituality and wisdom.

It seems logical and natural, and in every sense proper, to continue deacons as much-beloved officers in our churches. The record indicates that the disciples, the Twelve, took the position that they were too busy to "leave the word of God, and serve tables," and that the appointment of Stephen and his six associates depended upon the need that arose out of the concentration of a heavy number of believers who had to be provided for out of the common treasury.

What do you make out of Acts 9: 36-39? Blessed be Dorcas! Her name has lived in innumerable Dorcas societies. She made shirts and coats, and apparently distributed them with discrimination. Her energy was diverted to channels of sacrifice and charity.

If we are filled with the Spirit of God, it will be natural to do deeds of individual charity, to share with the faithful who believe as we do. If we love God and love our neighbor (and is not this the essential element of Christianity?) it will be required of us that we make continuous contribution of our own energy, thought and resources to the provision of justice and happiness and peace to all humans. How best to render such social service is an individual matter requiring devout thinking for the answer thereto, and cannot be avoided by rationalizing about competition, profits and self-preservation.

Before My Class of Women

Colena Michael Anderson, McMinnville, Oregon

Christians and Social Service

Years ago I visited Hull House and for the first time saw the far-reaching work of that institution. It was also my first contact with social work done on so great a scale, my first sight of a monument built on the foundation of "unto the least of these."

In the years since I have seen other such monuments, in other places, built on the same foundation. While living in Shanghai I often visited Yangtzepoo Social Center, which was started years ago as the laboratory for the social-science classes of Shanghai University. Missionaries and Chinese Christians have literally poured their lives into that center. How far-flung its influence has been no one can say, for no one will ever be able to account for each individual who at one time or another has had there a glimpse of a better way of living; no one will ever be able to take a census of the children whose fathers and mothers first learned how to read and write in the crowded classrooms of that center, and there came to know how to live healthily in body, mind and spirit.

Last summer my husband and I visited Dr. and Mrs. William Axling, Baptist missionaries, in their home in Tokyo. They are the only foreigners living in the great industrial district of that city, the only foreigners among a million Japanese. Their house is built so close to tenement-houses that in reaching my hand out of one of the second-floor windows I touched the neighboring mill-workers' garments, hanging on bamboo poles to dry. Of the social settlement work in Japan Doctor Axling says:

"We have raised three shining goals: We had a passion to bring men and women into vital relations with God through Christ, the unique Revealer of the Father, and so to build a better world by building better men. Secondly, we yearned to gear our Christian faith into actual life and demonstrate its meaning in terms of concrete action. Thirdly, we had a consuming desire to minister to the total life of the people of our community."

To Albert Schweitzer came the same urge "to gear his Christian faith into actual life and demonstrate its meaning in terms of concrete action." A brilliant scholar, an organist of first rank and the greatest living authority on the music of Bach, Schweitzer gave up his chair of

theology, completed a course in medicine, and raised funds through his own concerts to equip a hospital in the heart of Africa to minister to victims of the deadly sleeping-sickness fever. "It became steadily clearer to me," he writes, "that I had not the inward right to take as a matter of course my happy youth, my good health and my power of work. Out of the depths of my feeling of happiness there grew up gradually within me an understanding of the saying of Jesus that we must not treat our lives as being for ourselves alone. Whoever is spared personal pain must feel himself called to help in diminishing the pain of others. We must all carry our share of the misery which lies upon the world."

So they scatter themselves over the face of the earth, these Christians who are compelled "to demonstrate their faith in concrete action," while you and I must remain in our kitchens to keep the fire going for the children's lunch; to be at hand to answer the telephone when a familiar voice says, "I am bringing home three guests. Now don't do a thing extra"; or to read the thermometer we take from under Junior's tongue. What social service can such as we do?

"Why!" I hear some of you women say, "we have lived in Chicago for ten years and we don't even know where Hull House is." Well then that is the place to begin. Look up the addresses of the social centers in your town. Know where they are, so that some day when you have had good luck in finding bargains right away you may take the extra hour you might have spent in further shopping to run out to the center to get acquainted with the worker in charge. Be very sure that she—or he—will appreciate your call. Your friendly interest may color her whole day, for social-settlement workers have their times when they too wonder whether their work is worth while.

As for service farther from home, send to the Missionary Society for literature, and read it to become acquainted with your representatives on the foreign and home fields. Then some day while the soup is heating write cards to some of them to let them know you are thinking of them and praying for them.

Doctor Schweitzer writes: "I had read about the physical miseries of the natives in the virgin forests; I had heard about them from missionaries, and the more I thought about it the stranger it seemed to me that we Europeans trouble ourselves so little about the great humanitarian task which offers itself to us in far-off lands."

And the more we think about it the stranger it should seem to us that we trouble ourselves so little about the great tasks abroad and at home. Take our mission-boxes, for instance. How seriously do we deal with them? How often have we discovered the satisfaction of dropping into that box the fifteen cents we were going to spend for a milk-shake or the fifty for a finger-wave? It is hard on the local druggist and hairdresser, but think what the nickels and dimes would mean to the little ones at Yangtzepoo or Misaki Kaikan.

The Lesson Lived

Susanna G. Fisher

Our Narrow Range

Neither was there among them any that lacked (Acts 4:34).

It is a tragedy of Christian history that the changed life has so often been conceived in terms of a narrow range of personal relationships instead of covering every aspect of society. It is a needed task of the church to bring the insights of the Christian gospel to bear upon our wider social, economic and international life. The claim that economics and politics should be kept out of the church generally has meant in practice that Christianity is to be kept out of economics and politics. When John Newton, the author of "How Sweet the Name of Jesus Sounds," wrote of the spiritual refreshment that he received while sitting on the deck of his ship that was transporting a cargo of helpless human beings from Africa to be sold into slavery he illustrated the moral confusion that arises from keeping Christianity and economics in separate compartments. A church that holds Christ to be "Lord of All" cannot stop short of seeking and interpreting the "mind of Christ" for all life.

Courage and Faith

And the multitude of them that believed were of one heart and of one soul (Acts 4:32).

I remember a man telling me he preached for a number of years without any result. He used to say to his wife as they went to church that he knew the people would not believe anything he said; and there was no blessing. At last he saw his error; he asked God to help him, and took courage, and then the blessing came. This man had expected nothing, and he got just what he expected. Let us expect that God is going to use us. Let us have courage and go forward, looking to God to do great things.—*D. L. Moody.*

"My Master Met Me"

The riches of their liberality (2 Cor. 8:2).

The letter herewith was written by a Canadian farmer, who finally gave his consent to its public use, only after considerable urging. A call had come to him to give more liberally to the Master's cause. He says: "A few weeks after I went to my minister, told him the story of my call from the Master and offered, as the Lord had blessed me financially, to finance a missionary's salary for two years with the congregation's help. You ask what were the direct spiritual results? For myself, have no hesitation in saying it was t best investment I ever made. Do y say in money? I answer, both in mon and in grace. Would I drop the mi sion? I dare not. I have no desire do so. Will the Master give me retur year by year to enable me to keep it u I cannot tell. He knows what is be I shall give as he prospers. He expec no more. But he expects to receive wh is his. Could your congregation suppo a missionary? Of course they coul Before the call came to me I was givi about sixty dollars per year. Since th it has risen to six hundred dollars. A I poorer? No. Would I go back sixty dollars? I would just as soon b classed with the disciple who sold h Lord for thirty pieces of silver.

"You wish to know my circumstance —I am a man fifty-one years of ag Married late in life and have a fami of five little girls. The oldest is almo thirteen. Am a graduate of the Ontari Agricultural College, Guelph. Starte on a hundred-acre farm for myself si teen years past. Had then three tho sand dollars of debt to face. I had ju paid off the last payment when the mi sionary movement touched me. I ha then a good farm of two hundred acre for which I paid twelve thousand fiv hundred dollars. So you can understan I had reason to feel thankful to th Great Giver for having given me suc good returns for my labor. Hired he is my mainstay, and it costs me fro seven hundred to one thousand dolla per annum. My revenue comes fro export cattle, wheat, seed oats and clove seeds; a total per year of from thre to five thousand dollars. If the facts a of use to you, use them, but mention n names. To the Master give the praise.

Living the Way We Pray

Let us love . . . in deed and in tru (1 John 3:18).

"I knelt to pray when day was done,
And prayed: 'O Lord, bless every one
Lift from each saddened heart the pai
And let the sick be well again.'
And then I woke another day
And carelessly went on my way.
The whole day long I did not try
To wipe a tear from any eye;
I did not try to share the load
Of any brother on the road;
I did not even go to see
The sick man just next door to me.
Yet once again, when day was done,
I prayed: 'O Lord, bless every one
But as I prayed, into my ear
There came a voice that whispered clear
'Pause, hypocrite, before you pray;
Whom have you tried to bless today
God's sweetest blessings always go
By hands that serve him here below
And then I hid my face and cried,
'Forgive me, God, for I have lied;
Let me but live another day
And I will live the way I pray.'"

—*Author unknown.*

Lesson IV. July 26. MODERN FORMS OF PERSECUTION

Acts 7: 54 to 8: 4; 11: 19-21; 26: 9-11; 1 Peter 4: 12-19
(Verses printed, Acts 7: 59 to 8: 4; 1 Peter 4: 12-19)

General Theme: CHRISTIANITY SPREAD BY PERSECUTION

Prepared by Mitchell Bronk, D. D.

Devotional Reading for the Opening Service: 1 Peter 1: 3-9

KEY VERSE: Be thou faithful unto death, and I will give thee the crown of life.—Rev. 2: 10

Acts 7: 59 to 8: 4

7: 59 And they stoned Stephen, calling on God, and saying, Lord Jesus, re-ve my spirit.
60 And he kneeled down, and cried th a loud voice, Lord, lay not this sin their charge. And when he had said s, he fell asleep.
8: 1 And Saul was consenting unto his ath. And at that time there was a eat persecution against the church ich was at Jerusalem; and they were scattered abroad throughout the re-ns of Judæa and Samaria, except the ostles.
2 And devout men carried Stephen to burial, and made great lamentation er him.
3 As for Saul, he made havock of the urch, entering into every house, and ling men and women committed them prison.
4 Therefore they that were scattered road went everywhere preaching the rd.

1 Peter 4: 12-19

12 Beloved, think it not strange con-rning the fiery trial which is to try you, as though some strange thing happened unto you:
13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.
14 If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.
15 But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters.
16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.
17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?
18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?
19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

Bible Message for Every Day

Monday. The First Christian Martyr. cts 7: 54 to 8: 4. Notice the reassuring aracter of Stephen's vision—heaven ening for him, the Son of man waiting welcome him. Should not every ristian hope for, strive for, such a ing vision?

Tuesday. Sharing Christ's Suffering. Peter 4: 12-19. The peculiar, precious ief that Christ brings to those who ffer presupposes that the suffering has t come from sinning—and that it be ristlikely faced.

Wednesday. The Cost of Discipleship. att. 10: 34-42. Two lives are offered re (ver. 39). The Christian has learned or should have learned—that the one t and then found in Christ is infinitely more precious.

Thursday. "Our Light Affliction." Cor. 4: 16-18. By looking at the things at are not seen, that is by accustoming r soul vision to spiritual truth, we gain e confidence that the affliction is, after , light and only for a moment.

Friday. Triumph Through Tribula-n. Rev. 2: 8-11. We gain that crown faithfully enduring and bearing? Yes, t also, and oftener, by faithfully serv-.

Saturday. Security in God. Jude -25. The stability of the Christian is much in the thought here; it is a builded-up faith (ver. 20), that gains for one the support of Christ, the Rock of Ages.

Sunday. The Proof of Faith. 1 Peter 1: 3-9. The more you value this Christian faith of yours, the greater patience will you have when it is being built up, perfected, by stress and storm and trial.

At the Threshold of the Lesson

"This bloody baptism of the church resulted in the birth of a Christian world. It was a repetition and prolongation of the crucifixion, but followed by a resurrection."—*Philip Schaff.*

"The way to heaven is at a cost. It is over mountains and through seas. It is by hard battling, fierce conflict, struggle and heartache, stress and pain, loss and cross, with exceeding great difficulty. But it is heaven at last!"—*Herrick Johnson.*

Blessed are those who die for God,
And earn the martyr's crown of light,
Yet he who lives for God may be
A greater conqueror in his sight.
—*Proctor.*

Introduction

Dying men do not cling to devotional fancies or to precarious opinions (Acts 7: 59, 60); the soul in its last agony instinctively falls back upon its deepest certainties" (Liddon).

Stephen's prayer was fulfilled in the conversion of Saul-Paul—"if Stephen had not prayed, the church would not have had Paul."

He fell asleep (7: 60). A heathen poet, Callimachus, said, "When good men die, it is not death, but sleep." However, the idea of death as a sleep is in a peculiar sense a Christian idea, as is, also, "cemetery," that is, a sleeping-place where the bodies are laid till the resurrection shall awaken them.

The Lesson Before Us

I. The Meaning of Stephen

Here we have the transforming, sustaining, energizing, gladdening power of the faith and Holy Spirit of Christ. There was such a composure, security and joy revealed on the face of this man who was suffering one of the worst of all forms of capital punishment that his dying could be described as a falling asleep. We moderns have a great deal to say about, and to do with, power, of one sort and another. Are we wise to neglect the power of "faith and the Holy Spirit"? (6: 5.)

A proper estimation of values. Are safety, material comforts, freedom from suffering, the approval of people the most worth-while things that life has to offer? Stephen didn't think so. The lure of the higher and better called him, and he went so cheerfully that we never dissociate his martyrdom from the crown it won him—that his name implies.

Witnessing for Jesus Christ is still another meaning of Stephen. It's the Christian's job, anyhow (1: 8). Stephen's speech in chapter 7 is sometimes termed his defense. It is rather a defense of his Lord. In the early church martyrdom was spoken of as a witnessing. In this other, terribly dramatic way, also, Stephen did it.

Query: When we latter-day Christians have so many and such easy ways of witnessing for Christ, why don't we?

II. Scattering the Sparks

During the German Reformation the church authorities at Thorn made a great bonfire, in the market-place, of Luther's recently published translation of the Bible. To prevent the citizens from reading the pernicious book every copy of it in the city had been searched out for destruction. When the conflagration was well under way a sudden terrific wind-storm swept the market-place, scattering the half-consumed Bible pages all over the city. These were picked up and

by nightfall larger or smaller bits of the Word of God were being read in hundreds of Thorn homes that otherwise would never had had access to that Word in their vernacular.

Was it a miracle? Anyhow, it has seemed to me a dramatic illustration of what God is always doing with efforts to suppress the gospel of his Son; he makes such efforts further, rather than hinder, its advance (cp. Gen. 50:20). The cross was intended to dash Jesus down, but it lifted him up, heaven high. Tertullian's apothegm, "The blood of the martyrs, the seed of the church." Christianity has ever thrived under persecution.

The storms of persecution are only winds which fan the fire of faith and carry the sparks of truth to a distance.

III. The Aftermath of Stephen

Things were falling out as Jesus had said they would (Matt. 10:16-23; 23:34). Stephen's preaching and death had intensified the bitterness of official hatred of the gospel. His address in the council had united all parties in opposition to the young and growing church, that seems to have been rather tolerated in the days immediately after Pentecost. Outside Jerusalem this opposition would be lacking, or less severe. Note that the course of evangelization starts off according to Jesus' program: Judea, Samaria (Acts 1:8).

In explanation of the apostles' (the Twelve) remaining in Jerusalem (8:1) *two reasons have been suggested:* Not being Hellenists, but Jews in regular form—it is possible that they still practised Jewish forms of worship—more toleration would be shown them. Or, they may have felt it their duty to stand by the Jerusalem Christian center, regardless of the dangers of persecution.

It was hard, tragic, that the Christian group at Jerusalem, that had been knit together by the Spirit into such a delightful confraternity (4:32) *should be broken up,* "scattered" (8:1, 4). That, however, is another characteristic of Christianity; it is a missionary religion; it may not selfishly "nest," settle down; must be forever pushing on and out—or else, as here, driven on and out. Jesus has been spoken of as "restless"; he was, and his religion is. Contrast Judaism and Christianity: the former has its gaze, historically and sentimentally, fixed upon the little country Canaan, Palestine; the latter, like its Lord, faces everywhere; the whole world; for the one Jerusalem is a goal, for the other a starting-point (Luke 24:47).

"If the saints are scattered, and if they are Spirit-filled, they do but scatter the seed of the Kingdom which is the Word of God" (G. Campbell Morgan).

IV. Glorious to Suffer for Christ! 1 Peter 4:12-19

There is a quotation from Horace that has been much used on the monuments of soldiers who died in battle, "It is sweet and glorious to die for one's country." We say, how much rather for one's City of God, Kingdom of Christ! When Peter wrote, the martyrdom of death was one of the persecutions that a Christian had to reckon with. Yet Peter has other forms of persecution in mind here—fiery trials, reproaches, suffering—because one persisted in confessing the name and Lordship of Jesus.

Manifestly, being a faithful Christian is a much more comfortable proposition than it was in the apostolic age; though some suggest that it wouldn't be if we were as thoroughgoing Christians as were those others. Nevertheless, every at-all-decent Christian has to bear crosses, suffer and endure for the name of Christ—if nothing more than the shame he suffers when he puts himself up alongside his Lord, or the little battles he has to wage against the world, the flesh and the devil to keep going in the Christian discipleship.

Peter says we are not to think it strange. Jesus' word and example had told that it was to be so. Joining his company meant entering into the experience of his suffering as well as confessing his name. But, argues Peter, if you suffer as a Christian should, not for evil you have done, not as a busybody, "butting in" where you shouldn't and where it will do no good (ver. 15); and not apologetically, shamefacedly boldly, proudly (ver. 16); and con that the faithful God will keep through it all (ver. 19)—why then y going to find a lot of joy in it, an sure yourself "the spirit of glory a God" (ver. 14).

Practical Questions for Cla Discussion

¶ In what respects was Stephen lik Master? Do you think he, an other early Christian martyrs, to be? Or was it a natural ex sion of the spirit of Christ they gained?

¶ When is persecution bad for a C tian—or the church?

¶ Tell of instances of the persecutio Baptists here in America in the days.

¶ What was the effect of the persecu of the English Separatists, who to America as the Pilgrims?

¶ There has been some rather se persecution of foreign mission in modern times. How has affected the movement?

¶ Name some of the righteous caus that the church is standing fo should stand for—which are l to entail persecution and call martyrs.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Does the topic of this lesson mean: "Is Christianity spread by persecution?" or "Christianity *is* spread by persecution?" If the former, the answer is "Yes"; if the latter, the statement is "O. K." At least history shows plainly enough that Christianity was deepened and very greatly strengthened by persecution. It thus became set, fixed.

We humans are odd, don't you think? Let me illustrate. John Doe, voter, will adversely criticize his own political party, in fact become quite voluble in doing it. Richard Roe, voter in another party, criticizes less severely the party that Mr. Doe espouses. John at once takes issue with Dick, and there is staged the well-known political argument. An inconsiderate man will make disparaging remarks about his wife, but if his neighbor says unpleasant things about that wife a back-fence scrap develops. We do not want to be pushed or shoved or inhibited by another. We want to do our own fault-finding. Efforts of another to belittle that in which we essentially believe leads us to marshal our thinking in favor of our own allegiances.

I wonder if this principle is involved in a prevalent school of psychology: "Let the child indulge his fancies. Frustration is bad for him. Give rein. Let him unfold and show wh in him. (Sometimes it is a lot of d ishness!). If you oppose him, his c ties will become established." I am a psychologist, so maybe this neg interpretation is invalid.

A radical thinker was causing n trouble in one graduate class. An structor tried to hush him up. other instructor invited comment. "trouble" disappeared.

If a cause is good in essence, a de of opposition will publicize it and it coherence. You can (and sho fight evil. You cannot success fight righteousness—not on a long basis. When and how to oppose comes an important matter of strat

"Competition is the life of trade a hoary principle of econor "Struggle is the law of life" canno gainsaid. Persecution of Christia restrained, but it also refined. S Christians sagged, real Christians st If religion costs us nothing, we prob get what we pay for. Think it over

Henry Clay, in a speech refer to the Compromise Measure said, would rather be right than be Presid More than one man has been w though a President. You and I right, but we have never yet been P dent—at least I have not. Being will not make us a President, but it

ke us a monarch in the kingdom of il. And that is something! It is well-gh everything. You agree?

I believe in free speech—freedom for e fellow who disagrees with me as ll as for the fellow who is wise (?) ough to think as I do, though the mer may have a bad effect upon my rvous system. The way to perpetuate resy is to dignify it, whether in the ld of religion, government, or educa-n.

In the sixteenth century Tyndale was mphatically a man of one idea. To t the Bible into the English tongue d make it a household word in his tive land was the ambition of his life" . Harwood Pattison, *The History of e English Bible*). An executioner angled him, but the Bible breathed ee air.

It has been reported that the great atue of Venus de Milo was unearthed a peasant plowing in a field. War d plunder have ravaged art, but those o antisocial forces have also glorified d perpetuated art.

I knew a man in a Michigan city who aped up riches. His life was unlovely many respects. His wife was an in-lid. Love for her was the first con-leration with him. Business and social gagements suffered in his devotion to s beloved. A noble cause enriches any e.

Gentlemen, a deep-seated conviction, founded on the base of eternal right-usness, may suffer setbacks from con-mporary persecution, but it will seek d find expression to live on, and on, d on.

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

MODERN FORMS OF PERSECUTION; ACTS OF THE TWENTIETH CENTURY

CHAPTER I. And there dwells in these ys in a certain town a follower of sus who went one day to the house of friend. After they had eaten, the end took her to a certain place of tertainment where motion-pictures are own. In the showing this day were rtrayed such scenes as caused this lower of Jesus to remember the text: *nally, brethren, whatsoever things are ue, whatsoever things are honorable, atsoever things are just, whatsoever ngs are pure, whatsoever things are vely, whatsoever things are of good port; if there be any virtue, and if re be any praise, think on these things* hil. 4:8). And she spoke to her stess and said, "I can remain no nger. This which I see is not pure d lovely. Will you please excuse my ing?" So she departed, and for many ys thereafter the hostess and her oup found in this act occasion for ch laughter, and when they passed the man on the street their words were t so cordial as they used to be.

CHAPTER II. Now in these days there are many Jews in Germany, and a man, Hitler by name, calling upon his soldiers, commands them to do unto the Jews unspeakable things. And the soldiers do as their commander orders, and those that are persecuted flee—if they can—and scatter themselves in many places. And afar off the people of America raise up their voices, and send long cablegrams, and fill columns in their papers in protest. All this they do out of the right side of their mouths, the while out of the left side they speak queer-sounding names, "Sheeney," "Dago," "Greaser," "Chink," "Yellow Japs," teaching their children to speak the same with much venom, forgetting what the apostle Paul proclaimed on Mars Hill, *and he made of one every nation of men to dwell on all the face of the earth* (Acts 17:26).

CHAPTER III. And there came to a university in the State of New York a Negro girl, Rose by name, quick of intellect, gracious in disposition, pleasing in personality, only that her skin was black. And for this cause some whose skins are so pale they must color them with rouge shunned her—passed by on the other side. There came a day when Rose made application to spend her senior year in the dormitory annex on the campus, that she might be closer to the classrooms. Straightway there was gnashing of teeth and the pale-skinned girls cried out with a loud voice, and stopped their ears, and circulated a petition, and many were the signers thereof. And when Rose saw this she spoke and said, "It were better I do not come. It is well that I remain in town, off the campus. The walk up and down the hill—for the campus is built on the top of a high hill—will be my daily exercise, and walking I shall have time to think of many things."

CHAPTER IV. And there came from across the ocean a certain Chinese student, greatly respected in his own country, often sought out by missionaries for the doing of difficult tasks in the kingdom of God. And it came to pass on the first Sunday that he abode in America he spoke unto the children at their service hour in a certain Baptist church, and he turned their hearts to Jesus, and they were filled with love for this man from China, for he was a good man and "full of faith and the Holy Spirit." And they fain would detain him. But the hour of the Lord's Supper was at hand and he, desiring to partake of it, made ready to enter the church auditorium. Now in these days, on the foreign field, the churches of Christ in China admit members of many differing denominations to partake of the communion. And he, being ignorant that in Christian America many Baptist churches do not so, was about to enter the church when inquiry was made of him, "Art thou a Baptist?" To which he made answer, "No, but I am a Christian. I belong to the Presbyterian church of Peking." Howbeit that sufficed not, and, puzzled, he retreated and meditated long how he might fulfil the requirements for admission into the divers Christian churches in America, so that while dwelling here he might be acceptable to them and enjoy communion with his fellow Christians in this foreign land to which he had so long looked forward.

The Lesson Lived

Susanna G. Fisher

AROUND THE WORLD

Rejoice, as ye are partakers of Christ's sufferings (1 Peter 4:13).

Dr. J. M. Wells writes, in the *Presbyterian Standard,* of the Salvation Army: "One is strangely moved by their spirit of obedience. They were called to hard things. They were sent on what seemed forlorn hopes. They were asked to endure exile. They often faced physical peril. Thousands were brutally assaulted by thugs and ruffians. But they went. With a song on their lips and love in their hearts, they went. And all around the world hearts have been healed, and ruined lives reclaimed, and souls saved through the message of Christ that these poor, unlettered messengers have carried."

HIS FORGIVING SPIRIT

Lay not this sin to their charge (Acts 7:60).

Doctor Parker, when a young man, was asked publicly by Holyoake, the secularist lecturer, "What did Providence do for the martyr Stephen when he was being stoned to death?" Utterly bewildered, Parker prayed, then replied, "God enabled Stephen to say, 'Lord, lay not this sin to their charge,' a greater miracle than deliverance by legions of angels." This reply had an electrical effect upon the audience.

HIS FORGIVING SPIRIT

Lay not this sin to their charge (Acts 7:60).

A New Zealand native who had professed conversion suddenly arose from the communion table, left the room, and, after a few minutes, returned. At the close of the service an explanation was asked, and the islander replied: "When I approached I did not know beside whom I should have to kneel; then I suddenly found myself close to the man who slew my father and drank his blood, and whom I swore to kill the first time I should see him. The old revenge seized me and I rushed away from the table. But just then I seemed to hear a voice: 'By this shall all men know that ye are my disciples, if ye have love one to another.' At the same time I saw another sight—a cross, and a man nailed thereon—and I heard him say: 'Father, forgive them: for they know not what they do.' Then I went back to the altar."—*Earnest Worker.*

Order of Service

AIM OF THE QUARTER'S LESSONS: To lead the student to an understanding of New Testament Christianity, and to beget in him the desire and purpose to live the Christian life and to win others to faith in the Lord Jesus

OPENING MUSIC. Piano, organ, or orchestra. The piece should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "O Worship the King!" "Come, My Soul, Thou Must Be Waking"; "Praise the Lord, Ye Heavens Adore Him!"

RESPONSIVE READING.

Superintendent. The Lord is my shepherd: I shall not want.

School. He maketh me to lie down in green pastures:

Superintendent. He leadeth me beside the still waters. He restoreth my soul;

School. He leadeth me in the paths of righteousness, for his name's sake.

Superintendent. Yea, though I walk through the valley of the shadow of death, I will fear no evil:

School. For thou art with me: thy rod and thy staff they comfort me.

Superintendent. Thou preparest a table before me in the presence of mine enemies;

School. Thou anointest my head with oil; my cup runneth over.

Superintendent. Surely goodness and mercy shall follow me all the days of my life;

School. And I will dwell in the house of the Lord for ever.

Superintendent. Thou wilt keep him in perfect peace, whose mind is stayed on thee;

School. Because he trusteth thee.

Superintendent. Now the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

School. Make you perfect in every good work to do his will,

Superintendent. Working in you that which is well pleasing in his sight,

School. Through Jesus Christ; to whom be the glory for ever and ever. Amen.

HYMN. Suggested: "Sing Them Over Again to Me"; "Tell Me the Stories of Jesus"; "Praise Him! Praise Him! Jesus, Our Blessed Redeemer."

SCRIPTURE READING. Suggested: Matthew 9:1-13; or Isaiah 11:1-9; or Psalm 24.

SPECIAL EXERCISES, such as birthday offering, missionary, evangelistic or temperance talk.

HYMN. Suggested: "I Love Thy Kingdom, Lord"; "I Will Sing the Wondrous Story"; "There Is No Name So Sweet on Earth."

PRAYER (by one of the teachers, or the pastor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

REPORTS OF SECRETARY AND TREASURER.

HYMN. Suggested: "Some Day the Silver Cord Will Break"; "One More Day's Work for Jesus"; "I'm Pressing On the Upward Way."

BENEDICTION. Mizpah, or Numbers 6:24-26 (in unison).

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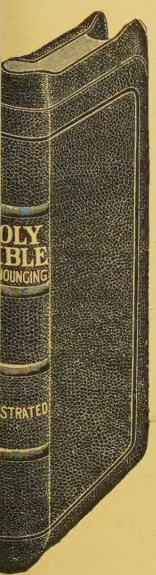

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hă-bĭm, and Năph'tu-hĭm, 14 and Păth-ru'sĭm, and Căs'lu-hĭm (whence went forth [1]the Phĭ-lĭs'-tĭnes), and Căph'tŏ-rĭm.
15 And Cā'năan begat Sī'dŏn his first-born, and Heth, 16 and the Jĕb'ū-sīte, and the Ăm'ôr-īte, were the nations divi earth after the flood.
11 And the whole [4]language a [5]speech. 2 And it car as they journeyed [6]eas found a plain in the la

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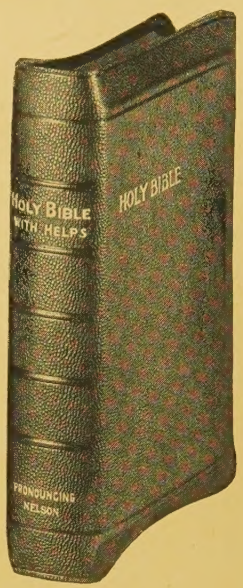

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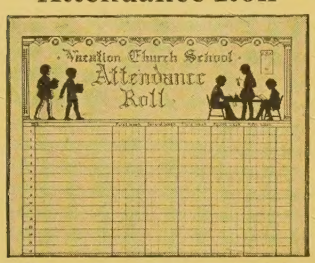

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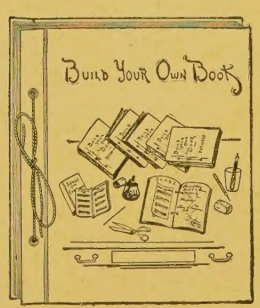

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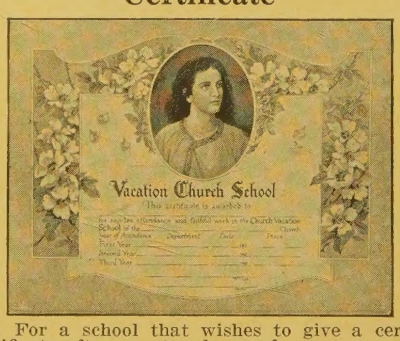

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Arranged by *Elizabeth M. Fi*

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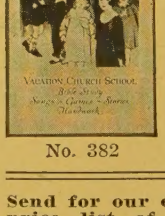

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